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Yang-Sheng

Nurturing Life

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- Relax Your Feet to Improve Your Martial & Healing Arts
- Basic Literacy of Chinese Citizens in TCM, Yang-Sheng, & Well-Being
- The Journey & Its Goal in Women's Religions
- Seasonal Harmony...and more



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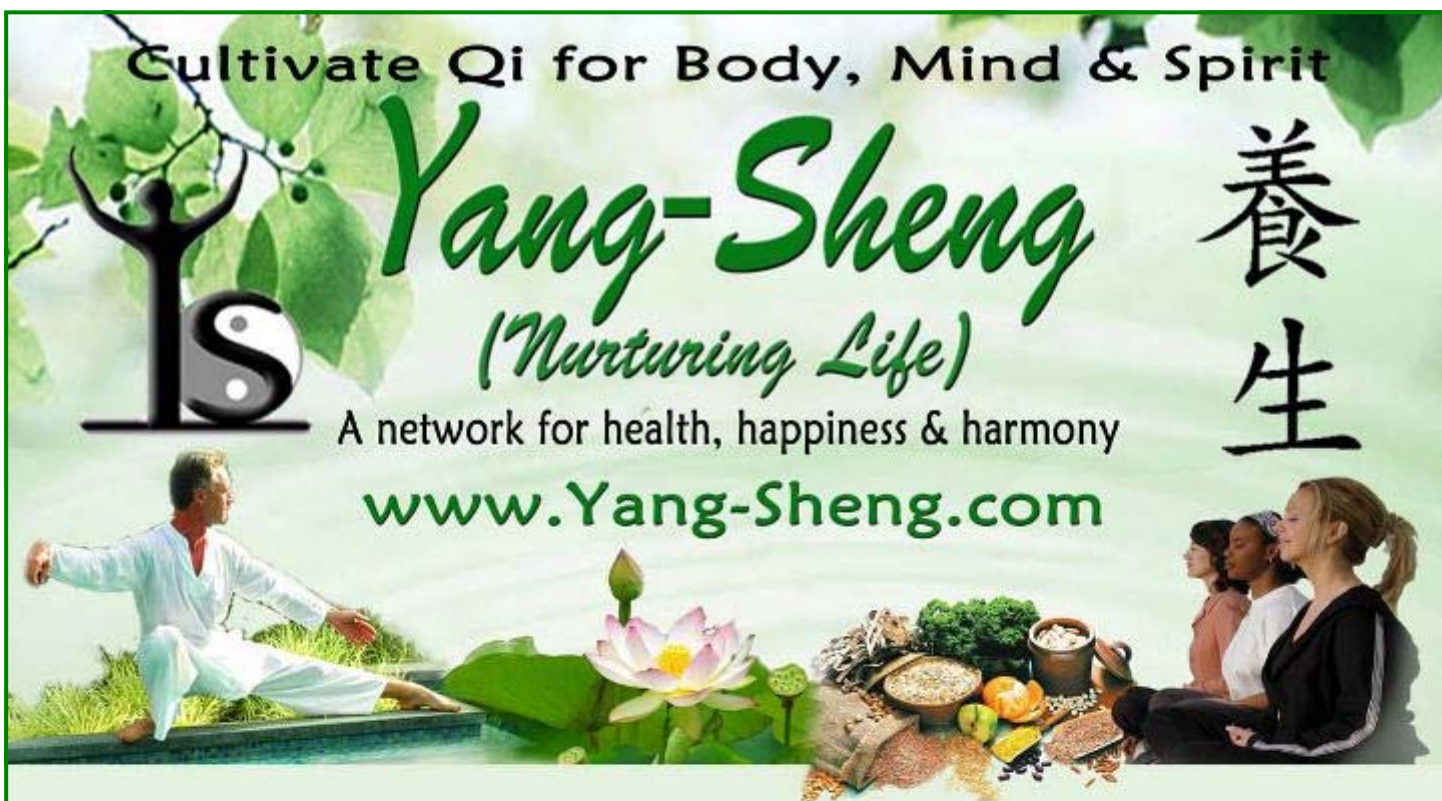
Yang-Sheng

(Nurturing Life)

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A network for health, happiness & harmony

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Yang-Sheng (養生 Nurturing Life) is a FREE e-magazine and a network for health care professionals - complementary medical practitioners, Qigong, Tai Chi, Yoga, Reiki and other mind-body and spirit cultivators. It promotes methods of self-healing, positive mindfulness and health preservation. Yang-Sheng merges traditional knowledge with modern scientific research and clinical evidence and combines ancient wisdom with modern experience to support health and well-being.

Your participation, contribution, sharing and feedback are truly appreciated.



Table of Contents

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Departments / Columns

From the Editor 编者的话	5
<i>by Michelle Wood</i>	
Feature Article 精选文章	6
The Miracle of the Breath	
<i>by Roger Jahnke</i>	
From the Master 师傅之窗	10
Master Yun Xiang Tseng:	
The Real crouching Tiger	
<i>by Anonymous Author</i>	
Method of Self-Healing 自愈法	15
Simple techniques to promote self-healing	
<i>by Lilian kluivers</i>	
Ancient Wisdom 前人智慧	18
Basic literacy of Chinese Citizen in	
TCM Yang-Sheng and Well-Being	
<i>by Kevin W Chen Ph.D.</i>	
Feature Article 精选文章	26
Are you an expert? Illustration from	
Martial Arts, Art and Medicine	
<i>by Marty Eisen Ph. D</i>	
Method of Self-Healing 自愈法	30
Introduction to Chinese Taiji	
Five-Element Qigong	
<i>by Kevin W Chen Ph. D.</i>	
Book Review 书评	36
Riding the Phoenix to Penglai	
<i>by Lauri Amidon</i>	
Seasonal Harmony 季节的和谐	38
Early Summer Seasonal Harmony	
<i>by Ellasara Kling</i>	
Scientific Qi Exploration 气的科学探索	44
The Twelve Tendino Meridians	
<i>by Marty Eisen Ph.D.</i>	
Experience Exchange 经验交流	49
How to Relax your feet to improve	
Your Martial and Healing Arts	
<i>by Raven Cohan</i>	

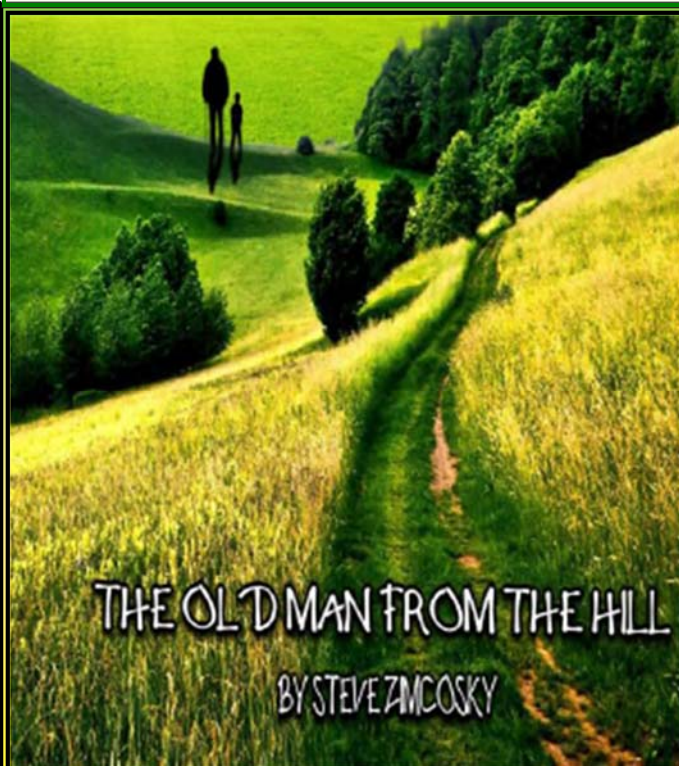
Poetry 诗歌	51
A Renga Poem	
<i>by Rene Navarro and Nadine Sarreal</i>	
Daoist Stories 道家故事	54
Daoist Web of Power	
<i>by Dr Dennis Alexander</i>	
Spirituality of Dao 道之神	56
The Journey and Its Goal in	
Women's Religion	
<i>by Brian Griffith</i>	
Research Update 科研动态	58
Mind-Body Medicine Research Update	
<i>compiled by Kevin Chen</i>	
Comedy Moment 开心一刻	66

【夏养心】

夏三月，属火，生于长 养心气、火旺，味属苦。

火能克金，金属肺，肺属辛，当夏饮食之味，宜减苦增辛以养肺，心气当可以疏之，疏以顺之。

心火旺自然易出现心神不守并影响到睡眠，夏季养生的原则是养心、养神、养阳为主。



Available at Amazon, Kindle and Barnes and Noble

The Old Man From The Hill (Lessons in Qigong and Tai Chi) by Steve Zimcosky. The story of a young boy who is sent to spend the summer with his grandparents in the small town of Smock, Pennsylvania due to health reasons. A chance encounter with an old Chinese man leads him to learn the ancient Chinese health exercises of Qigong and Tai Chi. As he learns these exercises he finds that his health and his life is changing for the better and the encounter is the beginning of what would be a life long friendship.

This book is a sweet story told from the eyes of a ten year old who discovers with wonderment the virtues of Qigong.

– Shoshanna Katzman, L.Ac., M.S.

This really needs to be shared with a wide audience. It is appropriate for both adults and younger folks. There is a great deal of wisdom shared through the book but in a very non-threatening and clear way.

– Brother Bernard Seif, SMC, Ed. D, DNM

Your book is a wonderful short read that inspires the layperson to seek out and explore these wonderful exercises of old for health and rejuvenation of mind and body.

– Ted Cibik, Ph.D., ND, DMQ (China), CHFS

Great Qigong lessons in a coming of age story for all ages.

Welcome to *Yang-Sheng*!

《養生》欢迎您!

Welcome to the May-June 2015 issue of Yang Sheng Magazine with the theme of "Healer Within and Self-Healing." As always, we bring you many fine articles by well-respected and knowledgeable members of the Chinese Medicine and Mind-Body Healing community around the world. We know you will greatly enjoy and receive much benefit from this issue of Yang Sheng.



For the body, we have articles by Lilian Kluivers with some gentle stretching, Deanna Ayres on "Yoga for Weight Loss," Ellasara Kling who always gifts us with delicious and nutritious recipes using foods in Seasonal Harmony, Marty Eisen PhD with "Scientific Qi Exploration," Kevin Chen PhD with Research Updates, and Raven Cohen on the importance of foot health and balance.

Mindful articles include Dr. Roger Jahnke's "Miracle of Breath." Also, "Basic Literacy of Chinese Citizen in TCM Yang-Sheng and Well-Being" translated by Dr. Chen lists many teachings and techniques to achieve mind-body wellness.

Your spirit will smile while enjoying the Renga poem by Rene Novarro and Nadine Sareal, and articles by Dennis Alexander about our connection to Nature, as well as Brian Griffith's writing about women's spirituality in China. Let your spirit soar with the Phoenix in Lauri Amidon's review of "Riding the Phoenix to Penglai," two sets of poems by a female Taoist Adept, Sun Bu-Er by Jill Gonet.

Michelle Wood,
Editor-in-chief,



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The

The Miracle of the Breath

By Roger Jahnke

You can live for weeks without food. You can live for days without water. But you can only live for moments without breath.

The breath is our link to life! In Qigong it is the link to preparing *'The Inner Elixir'*.

The breath is the key to dozens of the most important doors in our lives - from stress mastery and childbirth to healing and enlightenment. Take a deep breath. Notice that it is easy, notice that it costs nothing - the breath is FREE.

Think of it. The breath, an inhalation is the first thing you do in this life. And the breath, an exhalation, is the last thing you do in this life. From moment to moment the breath sustains us. And in an ultimate sense our life is what happens

between our first inhalation and our last exhalation.

Some people say, "I am already breathing, it's how I stay alive."

Are you satisfied just to be alive, or do you want to thrive — access supreme vitality? Through the breath we sustain life. But here is the big question: Are you satisfied just to be alive, or do you want supreme vitality? Are you satisfied to be at the level of survival or do you want peak performance? Are you satisfied to operate at the level of usual consciousness, or do you aspire for enlightenment?

If you say "yes!" to stress mastery, healing, peace of mind and enlightenment, then this will

be a power tool for you. When you evolve your relationship with the breath to a more conscious level a wide range of special abilities are cultivated: vitality, healing, peak performance in business, athletics and sexuality and even spiritual enlightenment.

The Chinese believe that energy and breath are one thing known as Qi, that is responsible for everything from healing and longevity to spiritual immortality. Taiji and Qigong are based in the regulation of the breath along with body control and mind focus. In India the Yogis believe that breath focus is a key to boundless energy known as Prana. Prana cultivation leads to clear mindedness and spiritual enlightenment.



Sci-

ence has demonstrated that careful modification of the breath has a positive effect on brain function, immune potential, pain tolerance and the body's natural mechanism of self-repair and healing.

So, both ancient and modern sources confirm that the breath is the key to a large array of personal benefits.

It is too simple

The breath is so simple that we have found it difficult to believe that it could have such incredible power. Deepening the breath and focus-

ing the mind only takes a moment of time and requires very little effort. And yet an immense number of things occur when you take a deep, slow, relaxed breath. The breath itself is comprised of several components that most people have never stopped to notice.

So, take a deep breath, inhale slowly in through the nose. And then exhale slowly out through the nose. Notice that it takes about ten seconds. Notice that little effort is required.

Let's break this simple breath into its component parts; it will astound you to realize how much is going on.

First, you must decide to focus on the breath - it is an act of consciousness

Think about it, you never take a deep breath automatically. Only little babies who have absolutely no cares spontaneously breathe deeply, using the diaphragm - the dome shaped muscle at the base of the ribs. Maybe if a lion appeared in the doorway you might breath in deep-



ly as you let out a startled "ohh!" or "yikes!" And

of course if you run or dance for a while, you will begin to breathe deeply.

Otherwise, we do not spontaneously breathe deeply. To take a deep breath, you must decide to. When we make a decision to do or not do something it is an act of consciousness. Therefore, taking this deep breath is consciousness practice. This is the key reason for why breath practice is associated with so many skills, from the practical to the enlightened. Breath practice is consciousness practice. As consciousness practice, breath practice is spiritual practice.



In stress mastery, childbirth, healing, chanting and meditation - all acts of purposeful and conscious self-control - the practice is initiated by the breath. And the breath is initiated when the individual elects to, decides to deepen the breath.

So — before before the benefits of breath practice can be accessed one must cultivate the capacity to purposefully modify the breath — an act of consciousness.

Second, you must relax

Have you ever remembered to breathe deeply when you are tense? Have you ever seen tense people remember to breathe? No, in both



cases. It is impossible to take a deep breath unless you purposefully relax.

So, the second key to breath practice is relaxation practice. This reveals the immensely profound nature of the simple act of breath practice. It is not just the breathing alone. Rather, it is breath in relationship -- first to consciousness and then to relaxation. This is the marvel, the miracle, of breath practice.

Third, now you actually breathe deeply

Finally, you actually take in the breath - deep and slow and relaxed. This is the most effortful aspect of the breath, the inhalation. If there is any work that occurs in breath practice, this is it. Notice that little effort is required. You can either fill to the top and hold for a moment or fill to the top and spill into the exhalation.

Forth, exhale and relax again

Here, you simply let go and allow the air to escape, slowly, from the lungs (nose preferred, mouth OK). It provides a second relaxation. You go from typical breathing with no purposeful relaxation, to a pattern that includes two relaxations – at part two and part four. For the exhalation there is absolutely no effort. It is simply like falling effortlessly into a state of deep relaxation. It is here that the greatest benefits of the practice are gained. Be very attentive. You can feel the medicine – elixir -- within. This is the launch point for healing, performance enhancement, stress neutralization and transcendence practice.



Amazing - so simple yet so profound

All of this happens in the simple act of breathing. The seemingly inconsequential act of taking a deep breath is actually a multi-faceted act. Each piece links the act of breath practice to a number of meaningful sub-parts. These components activate or modify neurotransmitters, parasympathetic function, the relaxation response, circulatory potential, delivery of nutritional resources, self-healing mechanisms, brain wave frequency, epigenetic changes and much more.

At the same time, by beginning the practice in this way you have consciously separated yourself from the complexities and tensions of

life, elected to focus on an act of personal improvement and entered into a conscious state that creates the foundation for purposeful self-empowerment.

You have stepped up to the doorway that leads to greater personal potential in both the arts and sciences of practical and spiritual of personal empowerment. With each breath you shift the biology and the consciousness to the relaxation state (response) twice - TWO TIMES. In your grasp, you hold the key that will unlock the door. The key is simple and accessible, the key is the breath.

Decide to breath deeply, now relax, take a breath in and then fall into a deep, purposeful moment of relaxation as you exhale. Notice, you can feel your internal environment shift into an altered and potentiated state.

That is the power tool of all ancient cultures, the starting point in all empowerment practices, the first act in all self-healing methods and the initiating gesture in all spiritual practices.

[Dr. Roger Jahnke](#) has practiced clinical Chinese medicine for over 30 years. He has traveled to China 9 times to research Qigong and Tai Chi in universities, hospitals, temples and sacred mountain sites. He is a co-founder of the National Qigong Association and is director of training and research at the Institute of Integral Qigong and Tai Chi IIQTC, <http://IIQTC.org> and <http://FeelTheQi.com>. Dr. Jahnke is the author of *The Healer Within*, which is widely used in wellness and health promotion programs, and *The Healing Promise of Qi*, which became an instant classic of mind-body practice and energy medicine. He, along with his colleagues have recently published the most comprehensive review of the Qigong and Tai Chi research literature in the *American Journal of Health Promotion* (AJHP). The Integral Qigong and Tai Chi Teacher Training program at the IIQTC is considered by many to be among the most credible Teacher Training programs outside of China.



Master Yun Xiang Tseng: The Real Crouching Tiger

From time immemorial, humans have been searching for the key to eternal prosperity, health, longevity, peace and happiness. To reach this goal, many have even subjected themselves to long-disciplines and deprivation. As human beings, most of us long for understanding, love and a sense of purpose and we spend our lives running from one thing to the next searching for the magic pill or a superhuman that promises to give us all of these things and pick us up and take us to heaven with minimal effort.

Many ancient teachings and sages had profound insights into human existence, cosmic alchemy and possibility. Our modern life has disconnected us from the wisdom that the ancient sages have known for thousands of years about how to cultivate a healthy, balanced life. Science is finding new ways to identify what the ancients have known and used for thousands of years. The question that so many of us are asking now is 'How do we access that knowledge and use it in our daily lives?' There are a few people today

who have maintained a link to that ancient wisdom and learned how to vibrate at a higher frequency. One such treasure is Master Yun Xiang Tseng, (Chen).

A childhood prodigy, Yun Xiang Tseng was trained from the age of 6 on China's sacred Wu Dang Mountain (made famous by the movie *Crouching Tiger Hidden Dragon*) Master Tseng is a 25th generation Longman Taoist Priest and is of the 14th generation Wu Dang Zhang Sanfeng lineage. As a martial artist, Taoist Priest and world renowned healer of 30 years, Chen has been helping people change their lives for the better.

His story is almost unbelievable. Looking for explanations for his extraordinary psychic powers and abilities that were draining his energy, at 6 years old, he sought to heal his mind, body and spirit. At the same time, Grand Master Cheng Yu Li of the Taoist temple in Wu Dang was a 24th Generation Priestess of the Longman branch. Already in her late nineties, the priestess asked

Master Guo Gao Yi's help in locating a certain boy she had chosen through a vision in deep meditation, as her successor. "You will find the boy in Fuzhou on a sunny day in the spring," she told him. Master Guo was a member of the Zhang Sanfeng sect and a priest of the Longman branch. Hundreds of years ago, Zhang Sanfeng is reputed to have developed the basis of Wu Dang Internal Boxing after observing a magpie fighting a snake.

Master Guo passed through Fuzhou in the spring of 1973, after trekking nearly a thousand miles from Wu Dang. He stopped to refresh himself at the temple where Yun Tseng had already been studying Taoism and Qi gong. As he practiced tai chi in the yard, the six-year-old boy watched, fascinated, as trees several meters away moved in response to Master Guo's deliberate movements.

Yun Tseng ran to Master Guo and dropped to his knees. "Please take me with you. Teach me what you know." He looked up at the bearded priest whose eyes shone with a brilliant light, and felt an instant connection. He had found his teacher. Master Guo touched his head and replied, "I have been looking for you."

Master Guo met with Yun Tseng's parents who, although reluctant to send their oldest son so far away, felt that he had a greater destiny, as his fame in the village at only 6 years of age already foretold. "Take him to the temple," his mother said. "Make him healthy, make him strong."

During the month-long journey, mostly by foot back to the Wu Dang Mountains, Master Guo began Yun Tseng's training. He practiced fundamentals daily with Master Guo. He was stronger and energetic by the time he reached Golden Flower Temple at Wu Dang. One of the largest temples on the mountain, centuries of conflict and neglect had reduced most of it to ruin. The last edifice standing housed Master Li and it would be the young boy's home as well. On first meeting her, he recalls, "It was as though she was very young and I felt as if she was master and mother, as if I'd been adopted as a son. I loved her like a mother and respected her as a sage." Grandmaster Li's wisdom and ability were highly respected. Both in and out of the Taoist community, many sought her wisdom and her advice.

Until very recently on Wu Dang, there was no electricity, no telephone, no plumbing, no modern roads. It was a place so untouched by the stress and turmoil of the modern world that it was a perfect environment for the cultivation of inner tranquility and energy.

Yet the modern world reached out. October 1966 began the Cultural Revolution,





which had the aim of obliterating the pre-existing culture and 're-educating' teachers, managers and anyone that Mao Zedong considered a political threat to Communism. As the Communist Red Guard began arresting students of religion, many Taoist priests fled, some were killed and some escaped by living as hermits in hiding up in high mountain caves. Where there had once been hundreds of priests at Wu Dang, when Yun Tseng arrived there were only 20. Master Li was considered too old to be a bother and Yun Tseng, too young. Even so, they hid when the Red Guard was in the area to avoid detection.

Life on the mountain was hard, with small amounts food they grew themselves and some wild food and herbs, there never seemed to be enough to eat. Each day began before dawn. Yun Tseng got up and brought water to his Master, paid his respects to Zhen Wu, God of the North, who oversees the water on the mountain, recited sacred texts, ate breakfast and trained to develop his internal and external strength. He also attended the local elementary school when he could, and performed physical activities including tai chi, kung fu, yard work or shoveling snow.

Master Li wanted her student to share Wu Dang religion, culture, and tradition with the world. She saw it as a gift produced by past generations that belonged to those with desire and determination to study and practice it. "Everyone is my child," she told him. "Everyone is my responsibility." As her chosen successor, Yun Tseng had much to learn. He practiced focusing his attention, he meditated, he studied the Tao Te Ching- Taoist scriptures. He learned Taoist rituals and ceremonies, he studied Xuan Xue 'Mystical Knowledge' of secret drawing, singing the alchemy of immortality. Master Li's interests were traditional Qi Gong, focusing on healing, reversing aging and rejuvenation, acupuncture, and acupressure. She taught Yun Tseng how to heal with herbs, with qi and with countryside techniques.



Yun Tseng's training with Master Guo kept pushing the boundaries of the possible. It ignored the conventional limits of reality. Blindfolded in a dark room he learned to dodge objects thrown at him, first soft rags, then rocks, wooden knives and arrows, he learned to be aware, he learned how to use his 'sixth sense', how to feel the attacker's intent and dodge the attack without his eyes. When Yun Tseng was 16 years old, Master Li persuaded him to leave the temple, to leave Wu Dang. She said it was now time for him to use what he had learned in the service of others. "Go to the West," she told him. She was asking him to become a community priest, to leave the sacred mountains and go among people to teach and to heal and to pass along ancient wisdom that would enable people to take charge of their lives, their health, their spirits. By the "West" she meant the United States. She also asked him to continue his education. It was a difficult decision and one of the most difficult things he has done. He spent 3 years working as a community priest teaching and healing thousand upon thousands of people.

Yun Tseng returned from the community to Wu Dang in 1984 and took on his master's name "Chen" as his Taoist name. He was now ready to travel to the United States. He and 52 villagers, all hiked out of China to the Meigong River at the juncture of Laos, Burma, and Thailand. Chen led them all safely along a path of red light that only he could see at midnight as they made their escape through the dark night. This is one of those occasions of the mystical that are so often a part of Wu Dang Taoist practice of Alchemy and cultivation of Qi (life force) and another reason these practices should be preserved in their original form. As they fled, Chen and five others helped him keep the calm and fought side by side to control the fighting and killing for limited food and water. This was a conflict to the death for basic survival. Once Chen's group had proven themselves in combat against twice their numbers they were able to control the villagers and distribute the food in an equitable fashion so that all would benefit.

They kept the peace for the duration of the 7 days to trek out of China through the jungle and 7 days hiding near the Meigong River. These kinds of life experiences are like a movie script with a massive special effects budget, but nevertheless very true.

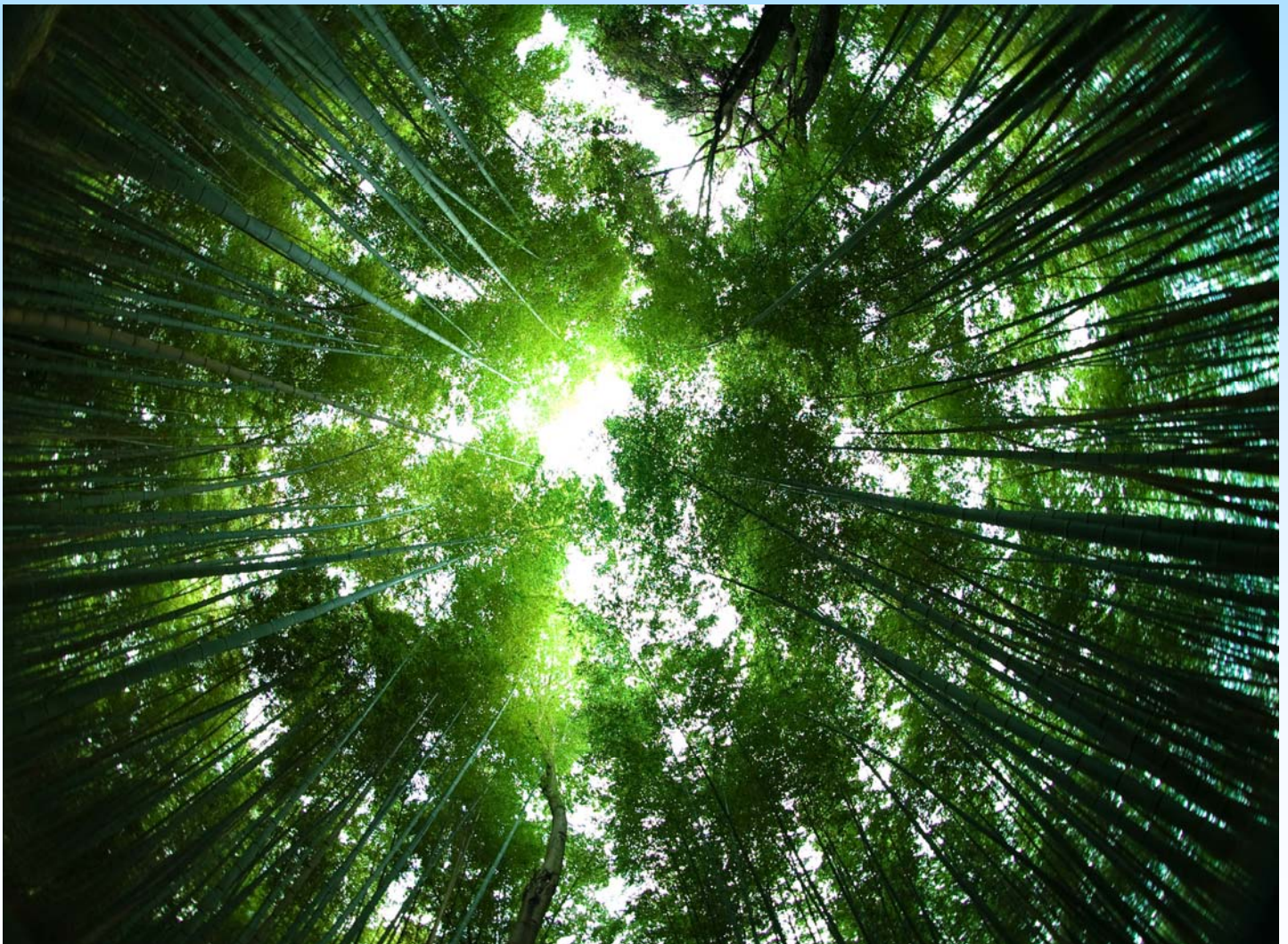


When Chen arrived in the U.S, he had no money and knew no English. He got a job at a McDonald's flipping burgers. To entertain himself, he did the job using his martial arts training, flipping multiple burgers at a time and using his sword skills to wield a knife, becoming a huge hit with the rest of the staff and the restaurant owner! Chen learned English by watching the news when he wasn't at McDonald's flipping burgers. His first goal, upon arrival, was to save money to pay off his debt of \$35,000 for passage to the United States. He lived a very simple life; no social interaction just work and studying English.

Today we see Chen as a scholar and humble spiritual leader to thousands around the world. His style of teaching carries on from his own successful training in the temples of Wu Dang, methods that have been passed down in their original form for centuries.

Time is now critical to preserving the knowledge of Wu Dang religion, culture, and traditions. Certain practices passed orally through centuries are known only by a few old men living in caves on the mountain and more is lost at each priest's death. Master Chen currently resides in Estes Park, CO, where he owns and operates the Dao House, health and wellness retreat center. He is teaching the next generation of Wu Dang tradition and raising funds to build Yu Xu temple, future spiritual home of Wu Dang Taoism in the west, as well as a spiritual home to all religions.

More than 25 years after leaving Wu Dang Mountain, Chen devotes himself to achieving Grandmaster Li's vision of sharing the incalculable benefits of Taoist Arts with humanity and preserving the purity and sanctity of this ancient religion and philosophy that aligns itself with all and rejects none; as organic and clear as nature and the heavens with Man as the bridge. To learn more about Master Yun Xiang Tseng (Chen) please visit Wudangtao.com.



Simple techniques to promote self-healing

by Lilian Kluivers

The most beautiful thing about working with Chinese medicine, is to enable people heal themselves. There are so many things we can learn our clients regarding their health. And, as in everything, a holistic approach works best; involving nutrition, lifestyle, and exercises. This asks for some discipline of clients, because they need to work on themselves on a regular basis to feel the change. On the other hand, they will be able to hold on to the renewed energy balance obtained during the therapy. The feeling, and awareness, of being able to influence your own well being, can be relieving and empowering. Truly a beautiful present.

Flow

I prefer to start by teaching exercises. They are relatively easy to implement in a daily routine. Besides, they promote the energy flow and work on several levels of our being; physically, emotionally and spiritually. They change awareness, which makes it easier to make new choices on for example nutrition as well.

Opening

I love to share meridian stretches, such as [described in the last edition of Yang Sheng](#). However, stretches combined with additional movements such as joint-opening exercises are even more stimulating. They help the Liver-energy in spreading the Chi over our body. Exercises working with the joints are used a lot in Do-In, which literally means 'guiding the energy through our meridians by stretching and moving our limbs'. I love to end a series of exercises by settling down the energy and collect it in the lower energy center, Dantian, below the navel center.

- ... Start sitting, hands in front of your heart. Inhale, stretch the arms up, exhale circle them down, 3 times;
- ... Wiggle your toes 10 times;



... Rotate your ankles 10 times in both directions;



... Stand up, feet together, knees together, hands on your knees. Start rotate the knees 10 times in both directions;

... Feet double hip width apart, hands on your hips. Circle your hips 10 times in both directions. End by placing the feet hip distance apart;

... Now the hands: spread your fingers and make fists; 10 times;

... Rotate the wrists 10 times in both directions;

... Bend the elbows and lengthen the arms 10 times;

... Rotate the arms 10 times back and forth;

... From the lower belly, start twisting the upper body to the left and right. Arms swing relaxed, hands tap the kidney area, 10 times;

... Nod the head: 10 times no, 10 times yes.

Meridian massage

The exercises described above are a really nice preparation for stretches, or could be a series on its own when you have not so much time for exercises.

If you do have time, however, add a massage of the meridians after the joint opening exercises. Also this series is perfect on its own.

... Start massaging on the inside of the arm from the shoulder towards the thumb, using the thumb of the other hand. Give counter pressure with the fingers on the outside of the arm. This is the Lung meridian;

... Again on the inside, massage towards the middle finger. This is the Heart protector meridian;

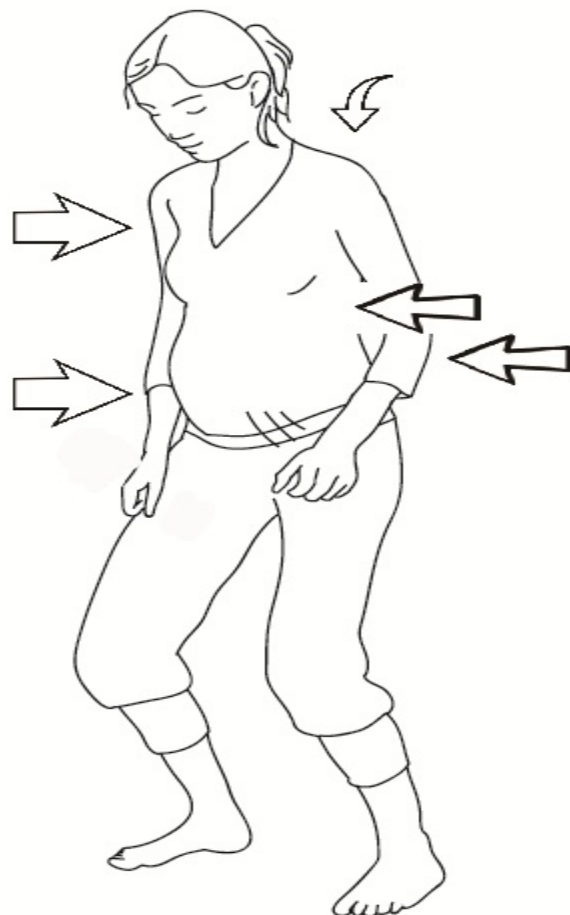
... Again on the inside, massage towards the little finger, this is the Heart meridian;

... Now on the outside, massage from the shoulder towards the index finger, continue using the thumb. This is the Large Intestine meridian;

... Repeat, but now massage towards the ring finger. this is the Tripple Heater;

... Repeat, but now towards the little finger. This is the Small intestine;

... Repeat on the other arm;



- ... Rub the face with both hands;
- ... Stroke down the throat;
- ... Tap on the shoulders;
- ... Tap on the thorax and abdomen;
- ... Tap on your sides;
- ... Tap on the lower back;
- ... Take a seat and work on the legs the same way we did on the arms: From the groin down the leg towards the big toe moving along the front of the leg and a little bit to the inside, following the spleen meridian;



- ... Using the thumbs, working down the leg on the inside. If you'd wear a jeans this would basically be where the stitches are. Here runs the Liver meridian;
- ... Again on the inside of the leg, but now a bit more towards the back, massage down towards the achilles tendon and the sole of the foot: the Kidney meridian;
- ... Starting from the groin, work down the front of the leg, just outside of the knee and the shin towards the second toe. This is the Stomach meridian;
- ... Starting from the hip, work down on the outer side of the leg towards the fourth toe. This is the Gallbladder meridian;
- ... Start from the sit bones, work down the back of the leg towards the little toe, alongside the Bladder meridian;
- ... Repeat on the other leg.

Here you have it, super easy exercises that can be done daily to promote self healing for you and your clients.



Lilian Kluivers is a shiatsu therapist and Do-In teacher and teacher trainer. She runs Do-In Academy, an international education that aims to help people use the wisdom of eastern medicine in everyday life. Lilian is an author of two books about Do-In published in The Netherlands and Belgium. For more information, she can be reached at: Info@doinacademy.com or www.doinacademy.com



Basic Literacy of Chinese Citizen in TCM

Yang-Sheng and Wellbeing

中国公民中医养生保健素养

State Administration of
Traditional Chinese Medicine
& National Committee of Health and Family Planning
(May 16, 2014)

(Translated and edited by Kevin W Chen, Ph.D.)

In order to improve the quality of our citizens in Chinese Yang-sheng and well-being, to popularize basic concept, traditional Chinese medicine (TCM) Yang-sheng knowledge and skills, and to raise the level of citizens' health, the State Administration of traditional Chinese medicine and the National Health and Family Planning Commission organized experts to develop the following "Basic Literacy of Chinese citizens in TCM Yang-sheng and Well-being," which are hereby issued.

Preface: To each citizen, the 42 entries of Chinese medicine well-being literacy is not only the TCM health knowledge that everyone should be aware of, but also the healthy behavior pattern everyone should follow.

The literacy of well-being refers to the capability of an individual to obtain and understand the health information, and use this information to change their lifestyle and behavior, to

maintain and promote the health and longevity.

A: The Basic Concepts and Knowledge

1. Yang-Sheng and healthcare in Chinese Medicine is the health and well-being activities under the guidance of traditional Chinese medicine (TCM) theory, through a variety of methods so as to enhance physical fitness, prevent diseases and live longer and healthier.
2. The philosophy of TCM yang-sheng is in harmony with nature, yin-yang balance, and varying by individual.
3. The four foundations of TCM Yang-sheng are: mood/emotions, diet, living routine, and exercise (sports activities).
4. TCM Yang-sheng and healthcare starts with teenagers to emphasize the comprehensive

maintenance, adjustment (conditioning), and perseverance.

5. The TCM philosophy of “treating disease before it occurs” (premature sickness) cover the full process of health and disease, including three stages: First, "prevention before disease" to prevent from diseases; second, "prevent change once disease occurred" to prevent the development of the disease; the third, "prevent relapse after disease disappear" to prevent the recurrence of the disease.
6. Health and well-being through Chinese medicinal is to apply the natural conditioning bias of medicinal to adjust the rise and fall of body's yin-yang and Qi-blood. Differentiation by age, physical characters, and seasons should be taken into consideration when taking medications.
7. Medicines and foods have similar origins. Commonly used edible medicinals include: honey, yam, lotus seeds, jujube, longan, gogiberry (medlar), walnut, Poria, ginger,



chrysanthemum, green beans, sesame seeds, garlic, pepper, hawthorn, and so on.

8. The five main acupoints in TCM well-being are: Tan-zhong (RN17), Sanyinjiao (SP8), Zusanli (ST36), Yong-chuan (KI1), Guan Yuan (RN4).
9. The basic methods of self-acupressure include: point pressure, press-rubbing, pinch press, moderation, rubbed, percussion, beating.
10. Scraping (刮痧) (can help circulating blood, stretching tenders, channeling meridians, solving stagnation, and scattering evil.
11. Cupping can help with scattering cold and wet, excepting stasis, stopping pain and swelling, getting rid of poison-heat.
12. Moxibustion can help with Qi and blood circulation, temperature, and flow of meridians.
13. Avoid the use of aluminum or iron boiling container for TCM medicinal decoction.

B. Healthy Lifestyle and Behaviors

14. Maintain peace of mind, to adapt to social environment and status, be positive and optimistic in living and work.
15. Living a regular routine in daily life, adapt to changes in nature such as the morning twilight and dark night, and the four seasons, and maintaining these routines.
16. The key points of four-season adapted living: may stay up late and get up early in the spring





or summer; in the autumn, should go to bed early and get up early; in the winter, should go to bed early and get up late.

17. The healthy diet should pay attention to the balanced combination of cereals, vegetables, fruits, poultry, and other nutritional elements, do not make any one element more or less important than the others.
18. Eat slowly, do not eat too much. Meal time should stay focused on eating, and keep a happy and joyful mood.
19. Breakfast needs to be of good quality, lunch should be the largest meal of the day so you feel well-fed and nourished, and dinner should be a smaller meal.
20. Wash your hands before meals, wash your mouth after meals.
21. Women have a menstrual period, pregnancy period, lactation period and menopause; Yang-sheng and healthcare have their own characteristics in these periods.
22. Not smoking, and drinking sparingly, can reduce incidence of related diseases.
23. The condition of the feet is important as a man ages; foot care has good efficacy in Yang sheng and well-being.
24. Control (limit) the sexual intercourse. The desire cannot be forbidden, nor can be vertical.
25. Those with physical weakness may use a winter tonic to supplement nourishment and wellness.
26. Do not feed children too much food.

C. Common Contents of Yang-sheng and Well-being

27. Emotional well-being: [The yang-sheng methods](#) help to control and regulate emotions to achieve the peace of mind-body, and pleasant emotions/mood.

-
28. Dietary regimen: The yang-sheng methods are based on individual physical constitution, through changing the diet, and choosing the appropriate foods to gain a healthy regimen.
 29. Exercise regimen: [The yang-sheng methods](#) are by practicing traditional Chinese exercises to maintain health, strengthen physical quality, and prolong life. The common yang-sheng and well-being exercise include Tai chi, Ba Duan Jin (Eight Piece of Brocade) , Wu Qin Xi (Five Animal Qigong), Liu Zi Jue (Six Healing Sounds) and so on.
 30. Seasonal well-being: According to seasonal changes, adapt appropriate well-being practices differently in each of the four seasons.
 31. Meridian well-being: The yang-sheng methods, according to the TCM meridian theory, apply TCM meridians and acupoints. Indications to use needles, moxibustion, tui-na, massage, exercise, etc., to work through the meridians to reconcile the yin-yang of health.
 32. Physical constitution well-being: According to different physical types or characteristics of the individual, one can develop one's daily yang-sheng methods. The common types of physical characters are: gentleness, yang deficiency, yin [deficiency](#), qi deficiency, phlegm dampness, damp heat, blood stasis, qi stagnation, and intrinsic quality, the nine common types of constitution.

D. Simple and Commonly Used Yang-sheng Methods

33. Knocking teeth Method: when waking up in the morning, knocking the upper and lower teeth together, first knock molars 30 times, then knock the front teeth 30 times. This can help strengthen the teeth.

34. Adjusting Breath with Closed Mouth: frequently regulating breathing with closed mouth, keep breathing slow, even, and gentle.

35. Pharynx Otsu Method: Every morning, with the tongue against the palate, or tongue licking or moving the palate, such as saliva full of mouth, swallow multiple times, which helps with digestion.



36. Rubbing face method: Every morning, rub your palms until warm, then rub your face placing the middle finger on each side of the bottom of the nose and rubbing up to the forehead with both hands on cheeks to the sides; this can be repeated more than 10 times, until the face feels gentle heat. This can make the face ruddy gloss, and eliminate fatigue.
37. Combing hair: with ten fingers split into the hair, comb the hair with your fingers, from front to back of the head, 50 to 100 times. This helps circulate the blood, and cleanse the mind.

38. Eye-Moving Method: rotate the eye from left to right 10 times, and then from right to left round 10 times, and then, close eyes for a break. Do this 4 to 5 times a day; helps cleanse the liver and brighten the eye-sight.
39. Condensate ear method: both hands cover ears, head down and up 5 to 7 times. Makes the head (mind) clean, and gets rid of distractions.
40. Raising Qi Method: when inhaling, raise the anal and perineum tightly with some force, then slowly exhale and let it down; repeat 5-7 times a day, helps with qi circulation.
41. Abdominal massage method: after each meal, use the center of palm to massage the navel and abdomen area in a clockwise direction 30 times. This can help digestion, and eliminate bloating.
42. Massage Foot Center: before going to sleep, use thumb massage the center of feet (Yong-chuan area), clockwise 100 times. This can help strengthen the kidney and waist.



(Original Chinese)

中国公民中医养生保健素养

国家中医药管理局 国家卫生计生委

一、基本理念和知识

1. 中医养生保健，是指在中医理论指导下，通过各种方法达到增强体质、预防疾病、延年益寿目的保健活动。

2. 中医养生的理念是顺应自然、阴阳平衡、因人而异。

3. 情志、饮食、起居、运动是中医养生的四大基石。

4. 中医养生保健强调全面保养、调理，从青少年做起，持之以恒。

5. 中医治未病思想涵盖健康与疾病的全程，主要包括三个阶段：一是“未病先防”，预防疾病的发生；二是“既病防变”，防止疾病的发展；三是“瘥后防复”，防止疾病的复发。

6. 中药保健是利用中药天然的偏性调理人体气血阴阳的盛衰。服用中药应注意年龄、体质、季节的差异。



7.药食同源。常用药食两用中药有：蜂蜜、山药、莲子、大枣、龙眼肉、枸杞子、核桃仁、茯苓、生姜、菊花、绿豆、芝麻、大蒜、花椒、山楂等。

8.中医保健五大要穴是膻中、三阴交、足三里、涌泉、关元。

9.自我穴位按压的基本方法有：点压、按揉、掐按、拿捏、搓擦、叩击、捶打。

10.刮痧可以活血、舒筋、通络、解郁、散邪。

11.拔罐可以散寒湿、除瘀滞、止肿痛、祛毒热。

12.艾灸可以行气活血、温通经络。

13.煎服中药避免使用铝、铁质煎煮容器。



二、健康生活方式与行为

14.保持心态平和，适应社会状态，积极乐观地生活与工作。

15.起居有常，顺应自然界晨昏昼夜和春夏秋冬的变化规律，并持之以恒。

16.四季起居要点：春季、夏季宜晚睡早起，秋季宜早睡早起，冬季宜早睡晚起。

17.饮食要注意谷类、蔬菜、水果、禽肉等营养要素的均衡搭配，不要偏食偏嗜。

18.饮食宜细嚼慢咽，勿暴饮暴食，用餐时应专心，并保持心情愉快。

19.早餐要好，午餐要饱，晚餐要少。

20.饭前洗手，饭后漱口。

21.妇女有月经期、妊娠期、哺乳期和更年期等生理周期，养生保健各有特点。

22.不抽烟，慎饮酒，可减少相关疾病的发生。

23.人老脚先老，足浴有较好的养生保健功效。

24.节制房事，欲不可禁，亦不可纵。

25.体质虚弱者可在冬季适当进补。

26.小儿喂养不要过饱。

三、常用养生保健内容

27. 情志养生：通过控制和调节情绪以达到身心安宁、情绪愉快的养生方法。
28. 饮食养生：根据个人体质类型，通过改变饮食方式，选择合适的食物，从而获得健康的养生方法。
29. 运动养生：通过练习中医传统保健项目的方式来维护健康、增强体质、延长寿命、延缓衰老的养生方法，常见的养生保健项目有太极拳、八段锦、五禽戏、六字诀等。
30. 时令养生：按照春夏秋冬四时节令的变化，采用相应的养生方法。
31. 经穴养生：根据中医经络理论，按照中医经络和腧穴的功效主治，采取针、灸、推拿、按摩、运动等方式，达到疏通经络、调和阴阳的养生方法。
32. 体质养生：根据不同体质的特征制定适合自己的日常养生方法，常见的体质类型有平和质、阳虚质、阴虚质、气虚质、痰湿质、湿热质、血瘀质、气郁质、特禀质九种。

根据不同体质的特征制定适合自己的日常养生方法，常见的体质类型有平和质、阳虚质、阴虚质、气虚质、痰湿质、湿热质、血瘀质、气郁质、特禀质九种。

四、常用养生保健简易方法

33. 叩齿法：每天清晨睡醒之时，把牙齿上下叩合，先叩白齿30次，再叩前齿30次。有助于牙齿坚固。
34. 闭口调息法：经常闭口调整呼吸，保持呼吸的均匀、和缓。
35. 咽津法：每日清晨，用舌头抵住上颚，或用舌尖舔动上颚，等唾液满口时，分数次咽下。有助于消化。
36. 搓面法：每天清晨，搓热双手，以中指沿鼻部两侧





自下而上，到额部两手向两侧分开，经颊而下，可反复10余次，至面部轻轻发热为度。可以使面部红润光泽，消除疲劳。

37. 梳发：用双手十指插入发间，用手指梳头，从前到后按搓头部，每次梳头50~100次。有助于疏通气血，清醒头脑。

38. 运目法：将眼球自左至右转动10余次，再自右至左转动10余次，然后闭目休息片刻，每日可做4~5次。可以清肝明目。

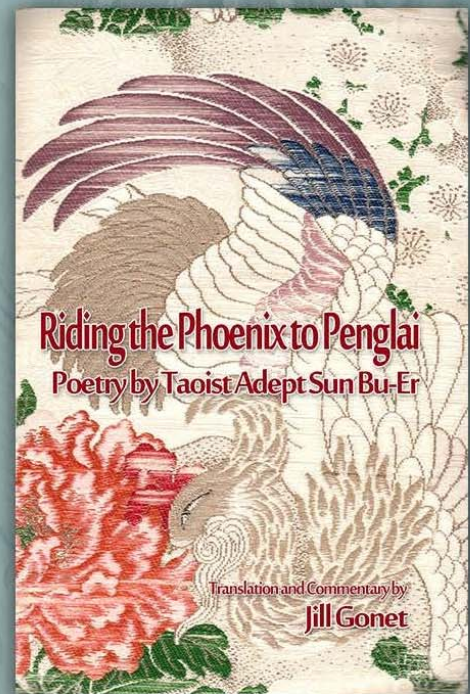
39. 凝耳法：两手掩耳，低头、仰头5~7次。可使头脑清净，驱除杂念。

40. 提气法：在吸气时，稍用力提肛门连同会阴上升，稍后，再缓缓呼气放下，每日可做5~7次。有利于气的运行。

41. 摩腹法：每次饭后，用掌心在以肚脐为中心的腹部顺时针方向按摩30次左右。可帮助消化，消除腹胀。

42. 足心按摩法：每日临睡前，以拇指按摩足心，顺时针方向按摩100次。有强腰固肾的作用。

Book Release



"Inspiring and beautiful..."

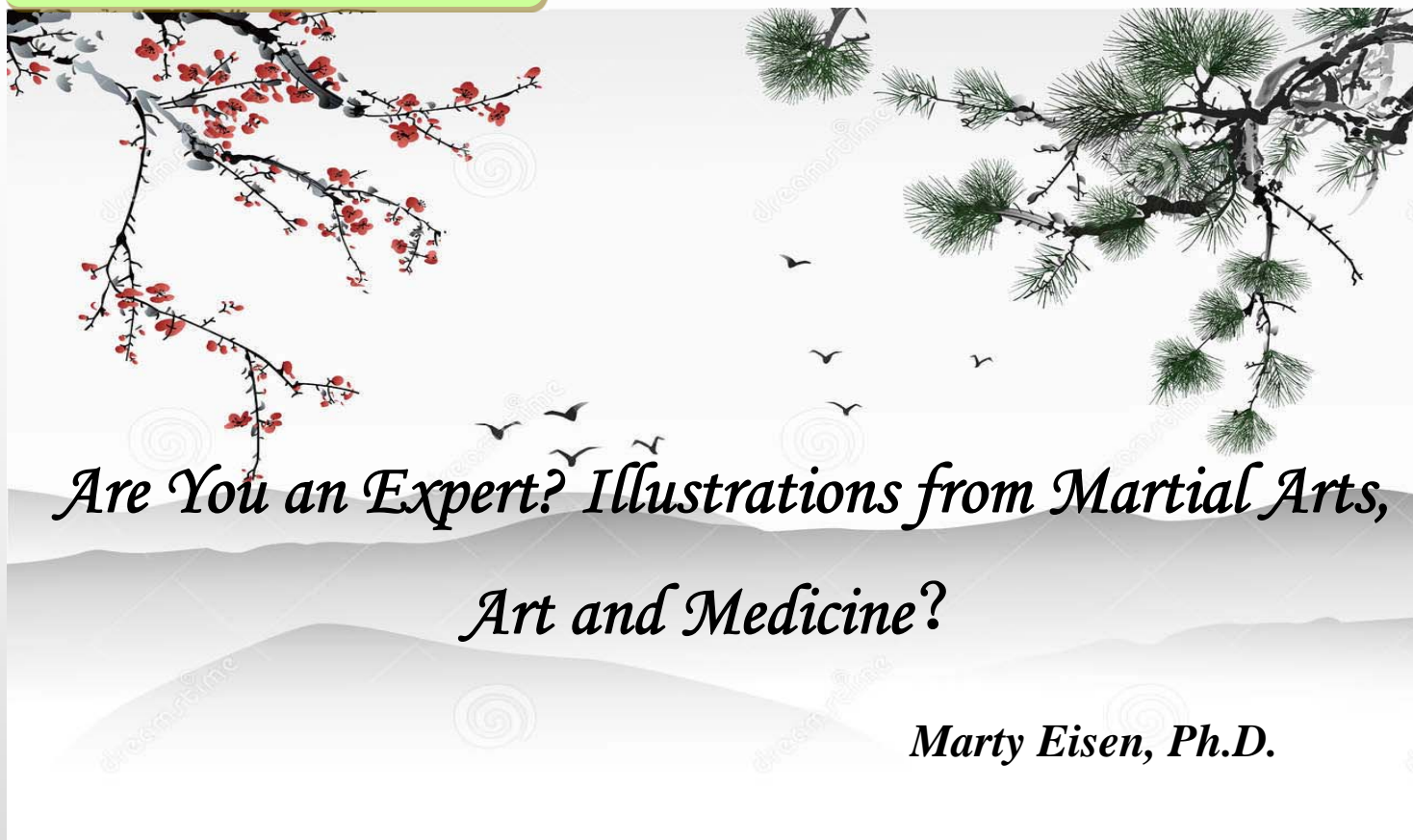
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Are You an Expert? Illustrations from Martial Arts, Art and Medicine?

Marty Eisen, Ph.D.

The mastery of any discipline can be broken into three stages. This will be illustrated from Chinese Medicine, Art and Martial Arts. Although seemingly unconnected, analogies between these subjects can be understood by means of Yin-Yang theory.

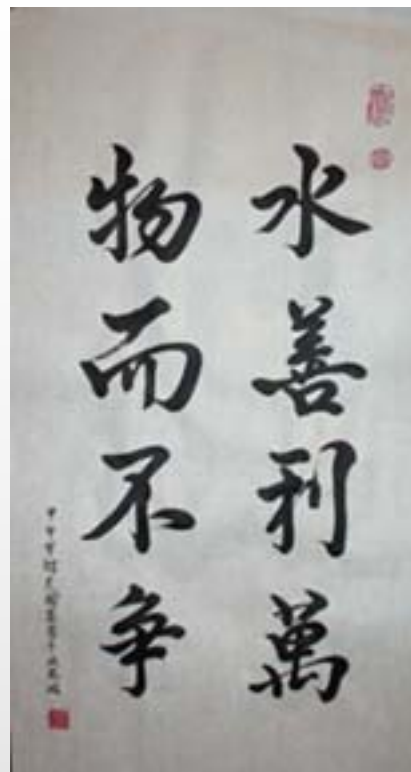
One aim of martial arts, art and medicine is to develop a better human being. The danger of just practicing the Yang part (self-defense) of Kung Fu, without a Yin part (art and medicine), could create an insensitive thug. Moreover, the martial and fine artists were subject to gentlemanly rules of conduct in Asian societies.

The following excerpts of advice for Chinese physicians illustrates that they must also practice self-cultivation: " . . . Medicine is the art of humanity . . . only integrated with no false character, tranquil and serene, can a person discuss the subject of medicine . . . Those that enter my gate should know that the distress of others is also mine . . . Do not ask if a patient is noble or poor . . . Do not cultivate fame and money . . . Do not boast of your knowledge and ability."

First, the connection between Yin-Yang theory and art will be examined. Consider paintings of birds. Nature is shown as a balance of the yielding Yin (foliage) and the unyielding Yang (rocks, trees). There are dynamic (insects, birds) and the quiescent (trees), sharply outlined, colorful birds and the blurred, duller flowers; the dark and the light; the solid and the gaseous sky. All things contain both Yin and Yang. The branches, for instance, appear both indistinct and yielding (Yin) and sharp and solid (Yang). The artist uses his skill to portray an ideal of balance and harmony on rice paper

In each person, as in every landscape, there are signs that, when balanced, define beauty or health. If the signs are out of balance, the person is ill or the painting is ugly. Hence, the Chinese doctor looks at a patient the way an artist looks at a landscape - as a particular arrangement of signs in which the essence of the whole can be seen. The physician, however, uses his perception to recognize disharmony and then applies his specialized skill to try and restore health by balancing Yin and Yang in his patient.

The usual comparison of art and martial arts emphasizes that art is a Yin activity while martial arts is a Yang activity. However, in Kwong Sai Jook Lum Praying Mantis combat is a mixture of Yin and Yang just like a painting or a description of a disease according to traditional Chinese medicine. For example, to throw a punch you must be relaxed (Yin) to make your punch speedy. Just as you are about to strike your opponent, you suddenly exert a lot of force and become Yang. If the opponent blocks your punch, instead of trying to exert more force (Yang versus Yang) to get by his parry, you become soft (Yin) and spin around his block in the direction of the exerted force, striking him and becoming Yang on contact.



A Praying Mantis practitioner develops short power, the ability to exert tremendous force from a short distance. Therefore, a punch need not be finalized until the instant before striking and you can also attack again without withdrawing the attacking arm. Blocking, kicking, grappling and using weapons also turn the opponent's power against him, just like a wall reflects a thrown ball. Combat then becomes time varying mixture of Yin and Yang - an analog of a picture or diagnosis which cannot be captured in a still photograph. You must see Master Mark in person or on a videotape of his hands to appreciate this flow in combat developed through years of sensitivity training in a monastery.

It is interesting to speculate why so many classical martial artists were good painters and *vice versa*. The reason might be that both types of artists have the ability to see patterns and forms. This ability was especially important in classical training. The teacher did not explain anything and frequently only showed a technique once. The student then had to practice the technique thousands of times until he mastered it to the Master's satisfaction. Many Masters, in private, have told me that many of their fellow classmates could not learn techniques correctly.

Yin and Yang energies circulate in the ventral and dorsal parts of the body, respectively, determining their nature. The toughest parts of the body, which are more resistant to blows, are the dorsal and exterior surfaces of the arms and legs and also the back. The inside surfaces of the arms, legs and body are more sensitive. In these parts the skin is softer and more easily bruised.



Life energy also plays an important role in Chinese painting. To transmit the quality of life to a painting, the brush itself must be infused with spirit. This is the first principle of the six canons of painting. Without the quality of Chi, without a

sense of vitality, the painting will be lifeless, regardless of the correct technique.



The advanced martial artist must also learn to control his Chi flow. Short power involves an explosive flow of Chi from the Dantian to the striking surface. He or she must also be able to transmit Chi to others and to remove Chi from others. This process can be used to heal people and also for self-defense, where it is called "Dim Mak". Dim Mak is the antithesis of acupuncture producing illness or death by disrupting the Chi flow. Chi can also be used in defensive manner, as a shield, so that the martial artist can resist blows, even with weapons, to vulnerable parts of the body. Just as Chi is transmitted to the artist's brush, the martial artist also transmit Chi to weapons. For example, Chinese swords were inferior in construction to Japanese swords. The swordsman's Chi was thought to strengthen the weapon.

Acupoints also have a Yin and Yang character. Striking the Ming Men can produce death. Sometimes moxibustion on this same point can resuscitate a dying person.

A strike to Lung 5 can cause a KO; needling this point on the arm which has not been struck is the antidote.

The concept of "centering" is used loosely in the literature as an advanced trait of the martial artists or painters. The artist becomes so engrossed in what he or she is doing that most other stimuli are ignored, just like in one-pointed meditation. This state produces many beneficial effects to the body and mind. In olden times, martial artists had to repeat a technique thousands of times, a form of one-pointed meditation. The use of art for centering may be more important for modern day students who only practice each technique a few times and are always looking for new tricks or styles to learn.

Becoming centered, as described above is good for one's health; it does not make one an expert martial artist. For example an artist may be so engrossed in a painting that he or she fails to respond to an attack. In contrast, a fly engrossed in eating, will instantly try to evade a swat.

Learning and mastering any subject, whether it is self-defense, medicine or art, can be broken into a series of stages. Only a few examples in each stage will be given. The reader will be able to supply his own examples and understand the stages better after he has spent some time studying Kung Fu.



The first stage is called "wang-o" or forgetting the self. The novice concentrates on simple techniques and learns the mechanical aspects through repetition. For example, in self-defense, the student might first learn a single punch. The budding artist first learns to hold the brush and draw a straight line. The apprentice physician might learn to tell if the pulse is Yin or Yang. Later the movements are combined and refined until they become like a dance. However, you are still aware of yourself and must concentrate to perform the techniques. Eventually, you don't have to concentrate and can perform the movements automatically.



The next step is called "tse-jan.. At this stage the movements are very natural and you develop your own style.

The third stage is called "wu-wei." You are beyond technique and live in the "now." You react spontaneously and naturally to what is happening at the moment. Suddenly, a picture pop's into the artist's mind and he draws the masterpiece without thinking. The martial artist counters a surprise attack unconsciously. The physician instantly knows what is wrong with the patient with no apparent examination.



Marty Eisen, PhD, is a retired scientist, who constructed mathematical models in medicine. He has studied and taught Yoga, Judo, Shotokan Karate, Aikido, Qigong, Praying Mantis Kung Fu, and Tai Chi. Dr. Eisen studied Chinese Medicine through apprenticeships and correspondence courses. His new Amazon Kindle and hard copy books "Healthy Exercise for Seniors and Non-Athletes" describes classical Yoga, Tai Chi and Qigong to encourage practitioners to learn more about these arts. For more information about Dr. Eisen please visit <http://kungfutaichiqigong.com>



Introduction to Chinese Taiji Five-Element Qigong

Kevin W Chen, Ph.D.

Chinese Taiji Five-Element Qigong (a.k.a. Five-element Qigong) is a qigong system developed by master Binhui He, based on his years of clinical experience with thousands of patients. The purpose of this qigong system is to rapidly reveal practitioner's self-healing potential and to boost immune function and internal healing capacity for various chronic diseases. It is one of the major qigong systems used in clinical applications of qigong anti-cancer therapy. Taiji Five-element Qigong (TFQ) is the core component of the Taiji Five-Element Self Recovery System.

Taiji Five-Element Self Recovery System (TFSRS), the new name master He used in the U.S. market, was designed in response to the fact that modern medicine has failed to provide a real cure to many chronic diseases and that most of the drugs used to treat these diseases have lasting side effects. This system has organized the essence of traditional Chinese Daoist philosophy, medical qigong practice and a drug-free healthy-living lifestyle into the following major components:

- « A yin-yang philosophy of disease and health.
- « Taiji Five-Element Qigong forms
- « Broad applications of intention/mind healing.
- « Bigu (energetic fasting) and periodic fasting.
- « Strong qi and group qi adjustment.
- « Adjustment of attitudes, lifestyle, behaviors, and diet by listening to your own body.

-
- « Strong qi and group qi adjustment.
 - « Adjustment of attitudes, lifestyle, behaviors, and diet by listening to your own body.

TFSRS was not designed for a specific disease but it is very effective in aiding in the recovery of many chronic conditions, such as hypertension, diabetes, allergy, asthma, arthritis, cancer, chronic pain and others. It works by increasing your self-healing capabilities, including the immune functions, self-recovery and self-regeneration capability of your body. It is an effective tool for both treatment and prevention. Three factors contribute to its high efficacy: a drug-free approach to avoid the side effects of pharmaceuticals; use of innate self-healing power; the following of TCM philosophies and a healthy lifestyle.

The Contents of TFQ

TFQ is mostly static form, or meditation, including both standing and sitting meditation (it's OK to practice TFQ even laying on the bed). At one point in its history, TFQ included some movement forms as a supplement, but master He removed them later since he found movements sometimes distracted the practitioners' attention, and slowed them down in getting into deep meditation status for communicating with sickness.

TFQ applies the five-element theory of traditional Chinese medicine (TCM) to absorb the universal qi energy and to rapidly uncover and strengthen self-healing capabilities. It is simple and easy to learn, yet powerful and effective for helping to relieve symptoms, improve recovery, and gain general health resilience. Above all, TFQ is a healing system that uses one formula for various health conditions by working on improving the immune system, the self-recovery and self-regeneration capabilities. This qigong works directly on the root source of the many health problems instead of just the symptoms of these illnesses.

TFQ is suitable for people of any age group and any physical condition as long as they are able to follow the instructions in the practice. The system includes the following forms:

1. One-Step Classic Meditation (60 minutes)

This is the core of TFQ, designed for relaxation, the gathering of energy from the universe, the restoration to order of the internal five elements, cleansing of the whole body, and the achievement of a state of tranquility. It can be practiced any time of the day and repeated as many times as you like.

This is classic Daoist meditation with the following key components: Preparation, regulate your body (relaxation), breathing (abdominal breath), and mind state (tranquility); light up the furnace (warm up lower Dantian) with intention and breathing coordination, follow recorded instruction to absorb qi energy of the Moon and the Sun from the poles of skin at inhale, and send it to lower abdomen at exhale to gather qi. Gathering energy from five-elements planets: first, gathering green energy from Jupiter through your three eyes, and send it to your liver; then gathering red energy from Mars through your tongue and send it to your heart; gathering yellow energy from Saturn through your mouth or your skin, and send it to your spleen and stomach; gathering white energy from Venus through your nose, and send it to your lung, and then gathering purple energy from Mercury through your ears and send it to your kidneys.



The purification procedure in this meditation applies guided imagery to walk toward a waterfall of sacred water and to cleanse your body outside and inside (Daoism calls it bathing or visualized shower). "The sacred water from the waterfall rushes into your brain through the opening in your head, forming a very strong whirlpool. The rushing water starts to wash through the brain tissue. The water washes away all the sediment clogging your brain tissue. With the sediment gone, the blood circulates through your brain very smoothly. The nerves in your brain are relaxed, and the brain cells are nourished. The sacred water continues to flow inside your head. It forms strong whirlpools to wash away sick cells in your nose, your eyes, your ears, your mouth and your throat, cleansing and washing away all sickness...." You will follow the instruction to cleanse your lung, heart, liver, stomach and spleen, kidney and reproductive organs, as well as the areas you feel uncomfortable and with diseases.... Then you will learn how to integrate your breathing, mind and body into "Oneness" state --- focus attention to lower Dantian to get into the oneness state --- relax completely without falling asleep (keep awareness up!), always do the closing at the end of meditation.



2. Standing Meditation for Magnification (20 to 40 minutes)

- ... This is a form of standing meditation that supplements the One-Step Classic form.
- ... It helps to activate qi and restores our congenital vitality.
- ... It is best to practice it in the morning to energize our day, and/or after sunset to replenish ourselves at day end.

A powerful Daoism-formless standing meditation, designed to to unlock the blockages in your body, to magnify qi energy, and to help strengthen your body, your immune system, and increase your ability to recover from illness. It is most effective when done in conjunction with the Classic Meditation (see below). You should carry out this meditation while standing, with your feet shoulder-width apart, and your knees slightly bent. Hold your arms out in front of you with your palms facing your body. Your arms, hands, and fingers should form a circle. Pretend you are wrapping them around a large balloon..... Lightly close your eyes. Breathe naturally. Let your entire body relax. Visualize a large balloon or energy ball spinning between your arms. It begins to spin in a clockwise direction. It is spinning faster and faster. In your mind, watch the balloon spinning between your arms. Let the balloon spin as fast as possible. Imagine the balloon is so light that it can lift your arms up. If you body feels like to move, let it come, and follow the qi flowing, since you body is actually responding to the qi energy around and within. Spontaneous movement is great results of such standing meditation. It was said Taiji Quan was originated from this type of standing meditation. So do not feel strange if you started doing Taiji-like movements during this standing meditation.... which will help you quickly breaking the qi-blockage in your body, and you will feel great relief after the spontaneous movement. However, if your body is still moving at the end of the tape, don't do the closing procedure, let the body flow until it stops itself. (Then you can do the closing).



3. Meditation for Purification (30 minutes)

- ... This is an intensive detoxification process for those with serious illnesses.
- ... It is best to practice this form with the One-Step Classic Meditation (1) above.
- ... This can be practiced at any time of the day, but not more than once a day.

This meditation is designed to purify your body and get rid of toxic matters including drug residuals and tumors. It is best suitable for those who are bedridden or who have difficulty getting up. You should practice Purification 1 only after first practicing Classic Meditation (see below). You can stand, sit or lie down for this meditation. If you choose to stand, let your hands hang loosely at your sides. If you sit, place your hands on your thighs with palms facing down. If you lie down, let your hands rest at your sides and palms face down. This meditation can be carried out anytime, anywhere, provided you are able to disregard everything around you and remain uninterrupted for a period of at least 30 minutes. As the purification meditation is so strong, you should not practice more than once a day even though you feel need more detoxification. The guided imagery and visualization designed for purifying the body may also get rid of some good energy. Therefore, make sure you will do at least one or two times of Classic Meditation on the day you practiced Purification.

About Master Binhui He

Mr. Binhui He is a renowned medical qigong master from China who has created the Taiji Five-Element Self-Recovery System. Master He was the founding president of the World Institute for Self Healing, Inc.(WISH) He was the director at the Chinese Society of Qigong Science, heading its Anti-Cancer Research Project. Master He served as the vice chairman of the Chinese Society of Clinical Medicine, vice president of the Chinese Association of Modern Medical Practitioners. He is regularly invited as a guest lecturer and researcher to several colleges and research centers in China and in Hong Kong. He is highly respected in the field of qigong and traditional Chinese medicine.



Master He began qigong practice at the age of 13, and later became the sole disciple of Master Zhang Zhongchuan, a respected Daoist qigong lineage holder and the chief-master (主持) at a Daoist temple in the Loufu Mountain. After recognizing the problems that modern medicine had with chronic diseases, Master He developed a complete medical qigong system to help people with various chronic diseases. He introduced the method to the public in 1990 and ever since has consistently obtained extraordinary results. He has helped thousands of people recover from “incurable diseases.” Many of his patients came to him as their last hope, after being turned away from hospitals and their doctors stating that there was nothing further that could be done. Time and time again, Master He has amazed doctors by healing such patients with qigong. He has been called the “cancer killer,” and is known by the Chinese media as the medical practitioner who dares to challenge “terminal diseases.” Although he does not have a degree in medicine, Master He has studied extensively in traditional Chinese medicine and was named by the government in 1998 and 1999 as one of the 100 best healers in China, based on his outstanding achievements.

Anti-Cancer Evaluation Report

TFQ as a form of anti-cancer qigong is not just a marketing label or Master He’s self-promotion. It was officially evaluated by a group of physicians and scientists, and recognized by the Chinese Society of Qigong Science. In December 1996, a group of 13 scientists and medical professionals gathered in Guangzhou city, (Guandong, China) to evaluate the reliability and values of TFQ anti-cancer clinical and laboratory results. Following is translation of some sections from this official evaluation report:

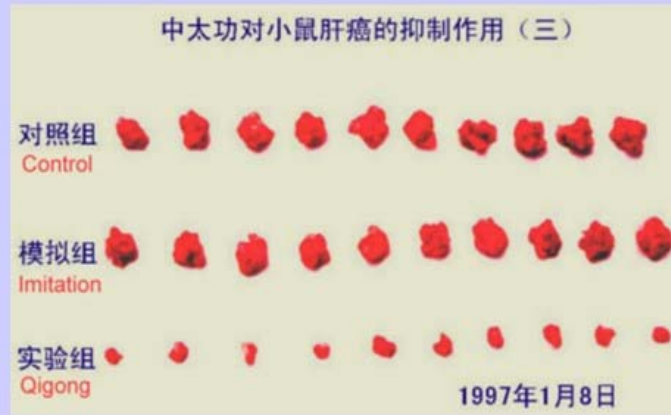
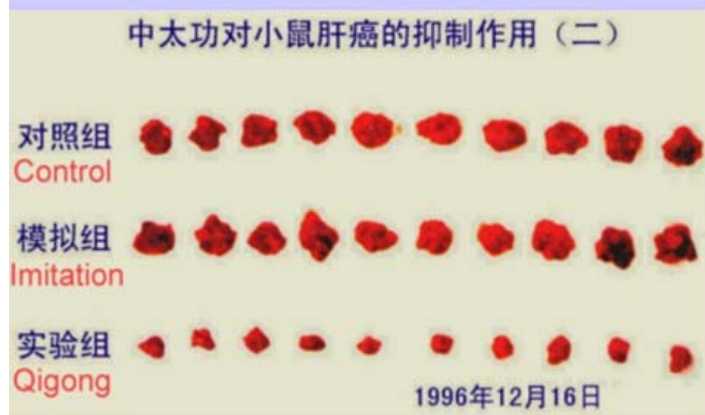
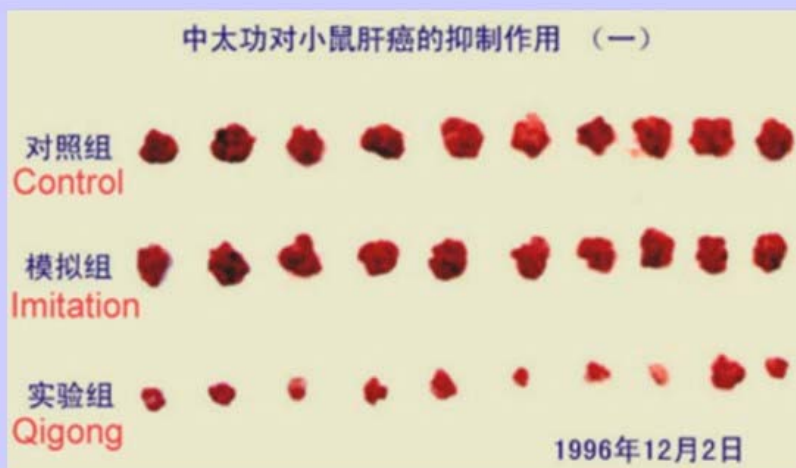
“Through five years of clinical experience with a number of intensive anti-cancer training workshops, more than 3,000 students from all over the country with manifold diseases attended these medical Qigong training, and most of them achieved significant improvement. During the evaluation conference, the experts carefully listened to Mr. Binhui He’s report on the theory and methods of Qigong anti-cancer therapy, evaluated 20 cancer patients’ medical records case by case, and assessed the results of Qigong scientific experiments: “Inhibitory effects of Chinese Taiji Five-Element Qigong on transplanted hepatocarcinoma in mice,” by Zhongshan Medical University. After careful discussion and analysis, the expert evaluation committee agreed that Chinese Taiji Five-Element Qigong is an excellent and effective therapeutic method for treating cancer.

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We were extremely impressed that so many late-stage cancer patients who were literally refused by modern hospitals have regained their lives through Qigong therapy, and we have the following unified conclusions:

1. The anti-cancer theory and method by Chinese Taiji Five-Element Qigong is unique, safe and effective in treating cancer without much financial pressure. The successful recovery stories of the late-stage cancer patients brought new hope and confidence for all cancer patients. The case studies and scientific experiments have all proved that the significant achievements through practicing Taiji Five Element Qigong are reliable.
2. The achievement of anti-cancer therapy by Taiji Five-Element Qigong has opened up new paths and alternatives that brought hope to cancer patients. It is of great social value that will benefit the entire society.

Inhibitory Effects of EQT on Hepatocarcinoma in Mice



3. Mr. Binhui He creatively developed a medical Qigong by combining scientific research with traditional Chinese medicine. This form of Qigong has a comprehensive and systematic method with five clear steps: Conceptual /psychological change, Qi cultivation and practice, collective Qi adjustment, energetic fasting (Bigu), and shatter tumor by strong Qi. This new anti-cancer therapy has made a significant contribution to the traditional Chinese medicine.
4. We highly appreciate Mr. Binhui He for his courage to challenge cancer and other terminal diseases, for his respect to science and reality, and for his hard work and dedication to human health.

In conclusion, we all believe that the achievement of anti-cancer therapy by Chinese Taiji Five Element Qigong is significant for humans to overcome cancer, and should be promoted to the public.

Under the document are the following members of the Experts Evaluation Committee:

Yingjie Li—Committee Chair, professor of the First Military Medical University, member of British Royal Medical Academy

Bingwu He -- Deputy Chair, President, the General Military Hospital in Guangzhou, Chief Physician

Pengyao Zhang --Deputy Head, Research Director of Chinese Society of Qigong Science

Changde Yu--Director of Beijing Xinglinyuan Cancer Rehabilitation Center

Yan Tian--Director of Information Department, the General Military Hospital in Guangzhou

Ganquan Liu--Associate Professor, Physiology Dept, Zhongshan Medical University

Shouyi Wang--Associate Professor, the First Military Medical Univ

Xiaojun Chen--Professor, Zhongshan Medical University

Xuepan Chen--Professor, Electronic Dept at Zhongshan University

Yiping Zhang--President, The Second Workers Hospital of Guangdong Province, Chief Physician

Yali Zhang-- Director, Department of Recovery, People's General Hospital of Guangdong Province

Zhongpeng Lin-- Director of Chinese Society of Qigong Science, President of Chinese Qigong Academy.

Yiqun Lin -- Professor, Electronic Engineering Department, Zhongshan University



Kevin W Chen, Ph.D. – is an associate professor at the Center for Integrative Medicine, University of Maryland. Dr. Chen was educated in the universities of both China and the

United States, and has years of experience and training in blending eastern and western perspectives, and in the practice of life-nurturing methods. As a long-time practitioner of Qigong Yang Sheng, he is one of the few scientists in the U.S. to have both hands-on knowledge of mind-body practice, and an active research career in mind-body medicine, which is funded through grants by the National Institutes of Health (NIH) and various foundations. Dr. Chen devotes his career and life to the practice of Yang Sheng, and promotion of self-healing and mind-body-spirit integration.

[Note: As a founding member of WISH, Dr. Chen had been a translator and coordinator for master He's Qigong workshop in the U.S. from 1999 to 2006. Dr. Chen teaches the Taiji Five-element Qigong at the Qigong Self-Healing Retreat in Baltimore, Maryland in June 21-27, 2015: and in the future. <http://www.compmed.umm.edu/qigongwellness/>]

A Review of Riding the Phoenix to Penglai

By Lauri Amidon



Riding the Phoenix to Penglai contains two sets of poems by a female Taoist Adept, Sun Bu-Er, with exceptional translations and commentary by Jill Gonet. As Ms. Gonet points out, Sun Bu-Er's poetry is lovely as an expression of Art and can be appreciated for Art's sake. This is certainly true. The poems are so beautiful and the phrases are sublime, such as *"From mountaintop and ocean bottom one hears the thunder after the rain"* or *"the person with a simple heart converses with the unadorned hearts of the flowers."* However, on another level, Sun Bu-Er's poetry is also an instruction manual for Taoist cultivators. Because of the intimacy, clarity and insightful information of Ms. Gonet's writing, I believe that not only were Sun Bu-Er's words translated, they were internalized by Ms. Gonet's own practice and experience. We, the readers, are fortunate to receive experienced insight--a priceless gift for the aspiring adept.



Ms. Gonet has up-dated Sun Bu-er's instructions for the modern-day Taoist practitioner. While Sun Bu-Er wrote specifically for the female practitioner, Ms. Gonet lets the reader know that many points offered throughout the book certainly provide guidance and instruction for male practitioners as well.

"Riding The Phoenix" touches upon such subjects as breath-work, Qi development, awareness, lifestyle choices, nutrition, development of the elixir, specific metaphorical meanings in the Taoist literary tradition, and forward ideas about identity, female sexuality, and markers of success (or otherwise) on the path of internal cultivation. We are taken from the beginning of the cultivation practice to the formation of the spiritual body.

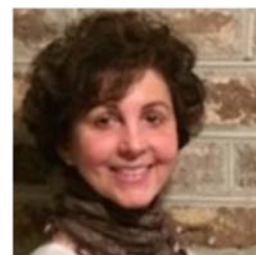
Sun Bu-Er was wholly dedicated to her internal cultivation and spiritual growth and development. She began with the development of Qi, then took that qi to a deeper expression through internal transformation, developed universal connection and realized cosmic Truth and Wisdom, becoming a true expression of the potential for spiritual being through the formation of the spiritual body. Her accomplishment is well documented and is quite out of the ordinary.

Sun Bu-Er's poetry packs tremendous meaning into each phrase, which makes every line very rich, and open to a variety of interpretations in Chinese. In many translations, it can be difficult and challenging to catch the right meaning of each phrase; however, the reader will find, in this case and in this translation, that Sun Bu-Er's brevity translates to crystal clear expression and practical instruction to optimally guide the reader.



“Riding The Phoenix” is more than an instruction manual. It is filled with beauty and power as Sun Bu-Er's words come to life in the West through Ms. Gonet's translations, commentary and insights.

Lauri Amidon - is board president of the Institute of Qigong and Integrative Medicine and a certified Yi Ren Qigong instructor at IQ&IM's Center in Bothell, WA. She has been studying with Dr. Guan-Cheng Sun, the founder of Yi Ren Qigong and IQ&IM, for 9 years. She has also been involved with several research studies looking at the effects of Yi Ren Medical Qigong in chronic health conditions, including chronic pain and type 2 diabetes. In addition to Qigong, Lauri has an extensive background in dance, yoga, Pilates and herbal medicine. Email Lauri at lamidon@iqim.org



Early Summer Seasonal Harmony

By Ellasara Kling



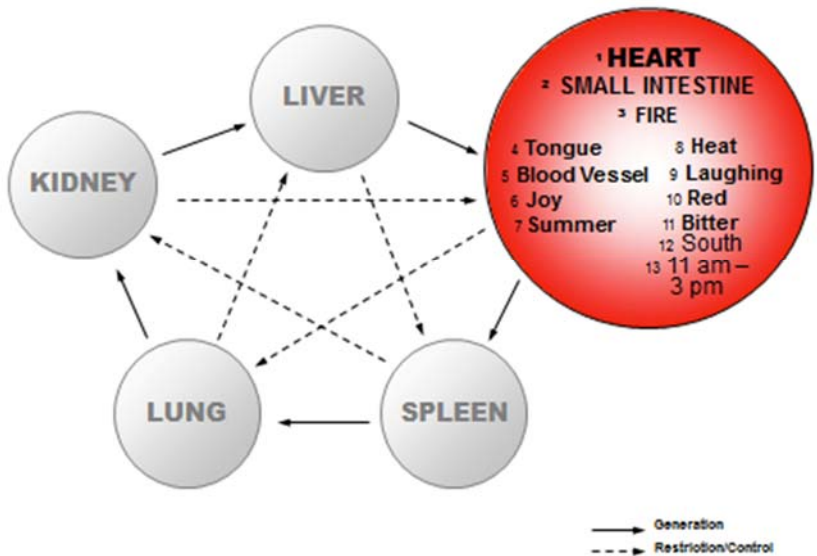
You were born with a natural self-healing ability. Your body is a microcosm that reflects the macrocosm. Think about it; nature has a regenerative capacity, and so do you. Sometimes, this ability may appear to be lost or difficult to access, but the good news is, in most cases, it is never completely gone. TCM helps you recharge this self-healing function. Master and Dr. Nan Lu.

The Early Summer Season is a time of blooming and the beginning of great natural abundance. The warmer weather, blue, sunny skies, puffy clouds, plants blooming, showing off an array of colors, sun showers with rainbows, and birds singing are all signs that we recognize as “Summer is here!” It brings a sense of happiness with it. Smiling at the “show” is such a natural reaction. Opening our hearts to beauty in Summer is also a natural reaction. Generally, we “feel” healthier, stronger, better in the Summer, even if we are still dealing with an out of balance circumstance. How fortunate we are to participate in this time of natural opening when plants, for example, begin to demonstrate the results of their preparations throughout the previous seasons. It’s expansive and exhilarating. Taking the time to attune to the season, feeling the energy of expansion and its incredible natural beauty is restorative. *Self-healing always starts with us attuning to the natural of ourselves.* In Summer, the Universe openly encourages us to go as far and deep as we can to restore our balance and harmony, allow our energy to flow freely, and to experience our connection to all things/people.

Please refer to the Five Element chart below highlighting the Heart/Small Intestine/Early Summer. See if you can feel some of the relationships listed in your life. For example, an easy one is the emotion for Early Summer, Joy, as indicated above. What is the result of Joy that is in overabundance or is over exuberant? How does that affect the Heart and Small Intestines, the organ system/meridians of this season? What would balance "look" like? Notice the time of day, which refers to the time "ruled" by the

Heart/Small Intestine when they are in their "highest" mode of the day and observe how you feel at this time. By directly observing our feelings/understandings of these relationships in our day-to-day lives, we can develop a deeper connection and understanding of the cycle of flow they represent. It's Early Summer, keep it light and meaningful!

Five Element Theory



Eat Seasonal, Buy Local, Think Global, Be Universal!

Early Summer Foods and Recipes

Some Foods that are harmonious with Early Summer include:

apricot, beet, bitter melon, black coffee, broccoli, celery, coffee, cucumber, dark, unsweetened chocolate, escarole, ginger, job's tears, lettuces such as Boston, chicory, endive & romaine, lemon balm, loquat, lotus root, lotus seed, mulberries, mung bean, okra, peach, peppermint, persimmons, pumpkin, radishes, red lentils, red peppers, red plums, rhubarb, soy beans, spinach, strawberry, summer squashes, tamarind, teas, tomato, water chestnuts, watermelon, Chinese yam, zucchini, and many others.



Roasted Carrot Soup



Ingredients

6 carrots – medium size
2 TB grape seed oil
1 cup fresh peas
3 cups water or light chicken broth
½ tsp ground black pepper
½ tsp salt
2 TB honey
1 TB turmeric
¼ cup orange juice
1 tsp dried finely chopped tangerine rind
*Optional addition: coconut milk – small amount.
Optional garnishes – any of the following work well and each add a distinctively different dimension, nigella (chamushka) seeds, sesame seeds, cilantro, dill leaves, red pepper flakes, grated fresh ginger.

Directions

- ... Cut carrots into 2" pieces and toss in oil, place on pan in a 350° oven and roast until completely soft; Let cool.
- ... Place 1 cup of water/broth and the 1 cup of peas in a pan and lightly cook the peas – set aside.
- ... Combine together the orange juice, orange rind, honey salt and pepper and turmeric.
- ... Either in a blender in small batches, with a hand (immersion) blender or food mill – combine the roasted carrots and broth/water together making a smooth puree.
- ... Add in the juice mixture to the pureed carrots and put in a pot, bring to a simmer on low to medium heat – stirring often and simmer for 5 minutes.
- ... Taste and adjust spices (if there is bitterness from the turmeric, add a bit more salt) add the peas and liquid they were cooked in.
- ... Stir well and heat through. If using, add a little coconut milk at this point*, -- serve and garnish as you wish.
- ... Makes about 5-6 cups of soup. – makes a good breakfast alternative.

*If you are using coconut milk, a small amount is best so as not to overwhelm the taste of roasted carrots.

Watermelon/ginger Juice

Ingredients:

½ cup water
4 cups of watermelon (include some of the rind)
2 TB fresh ginger root
tiny pinch of salt

Directions:

Place all of the ingredients in a blender and juice. You can add more water if you like to make it more “liquid”, but do not add ice. The addition of a tiny pinch of salt will enhance the sweetness of the watermelon. *This is so refreshing and delightful on hot days.*

**Watermelon can also aid in balancing weight.*



TEAS: Many Surprises Tea



Chrysanthemum flowers are so refreshing, naturally sweet and cooling. They are also easily available and inexpensive. These flowers can cool summer heat and leave you feeling refreshed. Add a red date, 2 pieces of hawthorne berry, a few goji berries, a couple of green tea leaves to your brew and pour into a tall, clear glass and you have a refreshing tea that is pretty to look at and has hidden treasures for your stomach, liver, lung, heart functions.

Red dates are said to calm the mind and make your skin glow. Chrysanthemums are cooling and refreshing especially on a hot, humid day. Red date is excellent for your stomach, green tea's essence is cool. Hawthorne berry is, among many other medicinal uses, a digestive aid. This tea is so pretty poured into a tall clear glass that it naturally relaxes you to look at it. (Always drink it warm – no ice).

Mung Bean Sprouts and Chinese Chives with Yellow flowers



Directions:

- ... Wash and drain the mung bean sprouts and chives.
- ... Cut the chives into 4" pieces
- ... In a small bowl, lightly beat the eggs with the salt. Heat a wok or heavy skillet and coat bottom with 1-1/2 TB oil
- ... Add the eggs and so that they cover the bottom of the pan like a pancake.
- ... Turn them over gently and the cut into thin strips and set aside on a platter Add 2 TB oil and add the minced ginger when the oil is hot.
- ... Add the mung bean sprouts and stir-fry for about 1 minute then add the rest of the ingredients. Stir-fry for about another 1 - 2 minutes, until the chives just begin to be limp
- ... Transfer to a platter and top with the strips of egg.

Ingredients:

- 4 cups uncooked mung bean sprouts
- 2 cups yellow flowered Chinese Chives
- 2 eggs, lightly beaten
- 1/4 teaspoon salt
- 1/4 cup oil for stir-frying
- 1-1/2 TB minced fresh ginger
- 2 teaspoons soy sauce
- 1/2 teaspoon sugar



Chives are an aid to digestion, blood circulation and have antiseptic properties. Mung beans are cooling and an incredible aid to reducing inflammation.

Multiflavor Sauce (This sauce is hot/pungent/sweet/salty and versatile)

- ... 3 TB mushroom or dark soy sauce
- ... 2 TB hot water
- ... 2 tsp crushed rock sugar
- ... 7 scallion whites only cut into very fine almost translucent rings
- ... 2" piece of ginger minced very fine
- ... 2 red chili peppers – seeded and chopped very fine
- ... 4 TB oil (peanut oil is good because it can take high heat)

Combine everything except the oil in a bowl and stir, melting the sugar.
Heat the oil in a skillet or wok from which you can easily and safely pour v. hot oil until it is shimmering, but not smoking
When you reach this point of shimmering, carefully pour the oil over the other ingredients. When it is no longer sizzling, stir it and let stand for a couple of minutes to give the flavors a chance to blend before serving as a sauce for your vegetables.

Stir-fried Bitter Melon



Ingredients:

1 bitter melon
1 large red bell pepper
1 cup mushrooms
3 cloves garlic, diced
1 TB diced ginger

Cooking Sauce

1 TB walnut oil
2 tablespoons fish sauce
2 tablespoons Chinese rice wine or dry sherry
2 teaspoons honey
1 tablespoon rice vinegar
1 tablespoons water

Finishing oil

2 teaspoons sesame oil (optional)

Directions:

- ... Mix together the sauce ingredients
- ... Slice the bitter melon and bell pepper very thinly. Slice the mushrooms thinly also.
- ... To prepare the bitter melon, cut it in half and remove the seeds, Some people blanch the bitter melon by submerging it briefly in boiling water (about 2 minutes).

Note: The main purpose of blanching is to reduce the bitter taste.

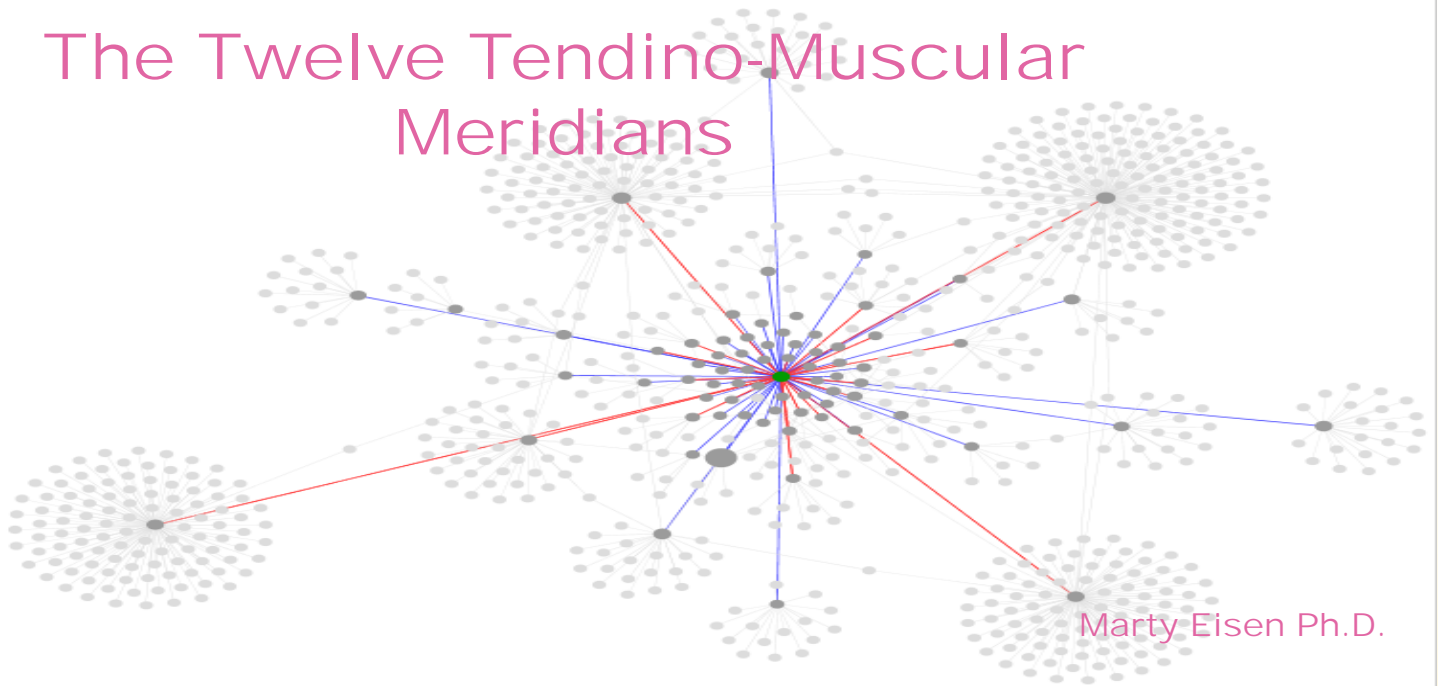
- ... Heat the wok and add oil Heat the oil and add the garlic and ginger - stir-fry briefly on high heat until aromatic.
- ... Add the bitter melon and bell pepper, and stir-fry on medium heat for about 2 minutes.
- ... Add the sauce ingredients and mushrooms, stir-fry on medium-high heat for 1 - 2 more minutes.
- ... Drizzle with sesame oil and serve

*Wishing you good health! Remember to smile
from the heart at all things.*



The information in this article is based on the theories and principles of Chinese Medicine/Five Element Theory. **Ellasara**, a practitioner of *Wu Ming Qigong*, has been studying with Master and Dr. Nan Lu for many years and has participated in special classes through TCM World Foundation and the Tao of Healing in New York City. *For comments, questions, consultations, ellasara00@gmail.com*

The Twelve Tendino-Muscular Meridians



Marty Eisen Ph.D.

1. Introduction

These Meridians are called Tendino-Muscular Meridians since their paths pass through (Jing) the depressions and planes between the muscles and tendons. The character Jin represents something forceful inside the body and so includes both muscles and tendons. They are also known as Sinew Meridians (Jing Jin) or Channels, Muscle Meridians or Areas and Sinew Channels.

These Channels were first described in the Yellow Emperor's Inner Classic (Huang Di Nei Jing) composed of two texts. The second text, the Spiritual Pivot (Ling Shu), outlined the pathways and functions of the Jing Jin in Chapter 13. This chapter was written between 100 BC and 100 AD (1). The description used the characters and terms that were in use at that time. This led to ambiguities in translations and so the theory of the Jing Jin is not as well agreed upon as for the other Meridians.

The Jing Jin don't appear in the Classic of Difficul-

ties (Nan Jing), written around 200 AD. They are also not mentioned in medical texts of succeeding dynasties, which have been translated into English. Modern Chinese texts contain little additional explanations to that in the Ling Shu. Western texts present the same material found in the modern Chinese texts. Some authors add speculations about the Jing Jin.

There are 12 Jin Jing, one for each of the 12 Principal Meridians. Their pathways begin at the extremities of the limbs and travel to the trunk and head. They travel superficially and do not reach the Zang and Fu Organs. Being superficial, they only contain Wei Qi. The three Yin Muscle Meridians of the leg connect with the genital region. The three Yang Meridians of the leg ascend to the lateral, anterior and posterior surfaces of the trunk. The three Yin Muscle Meridians of the hand connect with the thoracic cavity. The three Yang Muscle Meridians of the hand connect with

the angle of the forehead (2). Their pathways will be described in detail below.

One of the earliest modern illustrations of these pathways appeared in a text published by the College of Traditional Chinese Medicine in 1974 and appears in (2). The figures use a wide, striated band to indicate the pathways (4, 5). These bands narrow to points to probably indicate the joining to a bone or sinew. Other texts use narrow lines to illustrate the pathways of the Jing Jin (3). The variations in the pathways indicate that there are independent interpretations of the original descriptions in the Ling Shu.

The body's Wei Qi field is the first line of defense against External Pathogens. The second lines of defense are the Muscle Meridians. The Collaterals are the third line of defense. If the Pathogenic Factors cannot be redirected or purged from the Collaterals, they will advance into the Regular Meridians, which are the last line of defense before the Pathogenic Factors advance to the Internal Organs (5).

The Sinew Meridians (Jing Jin) are the external source of energy for the muscles. They control the movement of the extremities, extending and flexing the joints. They hold the body erect. They protect the body from trauma. In Chinese medicine, Fibromyalgia is a disease in which the internal organs are well but the Tendino-Muscular Meridians are affected

A neurological function of the Jing Jin is to control instinctive reactions in the body, like withdrawing the hand after touching a hot object. They are also responsible for emotional moods such as feeling one way today, but not feeling the same over time or for any particular reason

2. Wei Energy Cycle in the Jin Jing

The cycle of Wei energy in the Jin Jing is different than the cycle of Qi in the Principal Meridians (3). In the Jin Jing the energy flows in the Yang Meridians during the day and in the Yin Meridians

during the night. It starts in the Bladder Meridian and flows up to the inner canthus. The arrival of the Wei Qi opens the eyes upon awakening in the morning. From the Bladder Meridian the circulation continues into the two other leg Meridians and then into the three Yang arm Meridians. In the evening it flows in the Yin Meridians and then back to the Bladder Meridian to complete the cycle.

The actual cycle is: Leg Tai Yang (B), Leg Shao Yang (G), Leg Yang Ming (S), Hand Tai Yang (SI), Hand Shao Yang (SJ), Hand Yang Ming (LI), Leg Tai Yin (Sp), Arm Tai Yin (L), Leg Shao Yin (K), Arm Shao Yin (H), Leg Jue Yin (Liv), Arm Jue Yin (P), and then back to the B to complete the cycle.

In (6) the Wei energy cycle is described as above in the first eight Jing Jin, but then from the L it flows through the LIV, P, K, H and back to the B to complete the cycle.

The author in (3) states that the Ling Shu (Chapter 13) specifies that each Tendino-Muscular Meridian corresponds to a specific month and is most likely to exhibit signs of disturbance during that particular month. For instance, the Bladder Jing Jin is related to February. Trouble with the Bladder Jing Jin is called February Rheumatism.

The actual months are:

B	February	Sp	August
G	January	L	November
S	March	Liv	September
SI	May	P	October
SJ	June	K	July
LI	April	H	December

Since the Jing Jin pathways are superficial and influence the muscles and tendons, their symptoms would be those of joint and muscle disorders. As they contain only Wei Qi, which is mainly Yang or a kinetic nature, they are easily influenced by solar and and earthly factors. The common complaint: "It's going to rain, I can feel it in my joints." cannot be explained by western medicine, but can be explained in Chinese medicine in terms of the Jing Jin.

Low (3) claims that all the Jing Jin begin at the Tsing (or Jing-Well) Points of their corresponding main Meridian. These points lie at the beginning or end of each Meridian,

The following descriptions of the pathways of the Tedino-Muscular Meridians follow (2).

3. The Bladder Jing Jin Pathway

It begins at the little toe, ascends to attach at the external malleolus and the at the knee (as indicated by the numbers 1, 2, 3). A lower branch separates and runs below the external malleolus, extends to the heel and ascends to attach at the lateral side of the popliteal fossa (4, 6, 5). Another branch separates at the meeting of the lateral and medial heads of the gastrocnemius muscle and ascends to attach at the medial side of the popliteal fossa (4, 6, 7). These two branches merge in the gluteal region (8) and ascend along the side of the spine to the nape (9), where a branch emerges and runs to the root of the tongue (9, 10). The diagram is not precisely drawn since the nape (9) is at the height of the posterior hairline. The straight portion attaches to the occipital bone above the neck (11), ascends to the top of the head to attach to the bridge of the nose (12, 13). Another branch spreads around the eye (14) and attaches below and beside the nose (15).

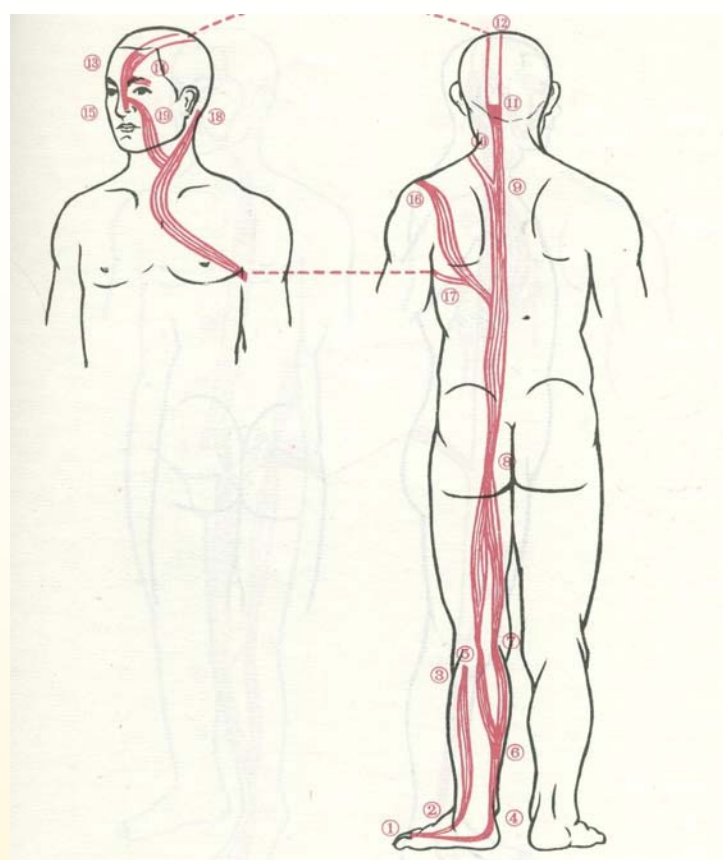


Figure 1 The Bladder Jing Jin Pathway

Another branch emerges from the straight portion beside the spine, about the level of the lower border of the spinous process of the sixth thoracic vertebra, travels towards the axilla and splits into two. One branch (16) going to LI 15 (Jian Yu, anterior and inferior to the acromion in a depression found with the arm abducted.). The other branch (17) enters the chest from below the axilla, emerges from the supraclavicular fossa (18) to attach to G 12 (Wan Gu, in a depression posterior and inferior to the mastoid process.). Another branch also emerges from the supraclavicular fossa, traverses the face to the side of the nose (19).

Knowledge of the Bladder Jing Jin Pathway helps recognize the following symptoms of February Rheumatism (3): paralysis of the little toe, swollen heel pain, popliteal fossa spasms, spinal curvature, muscular spasms in the posterior neck, unable to raise shoulders, painful cramps in the axilla extending to the supraclavicular fossa; stiff shoulders.

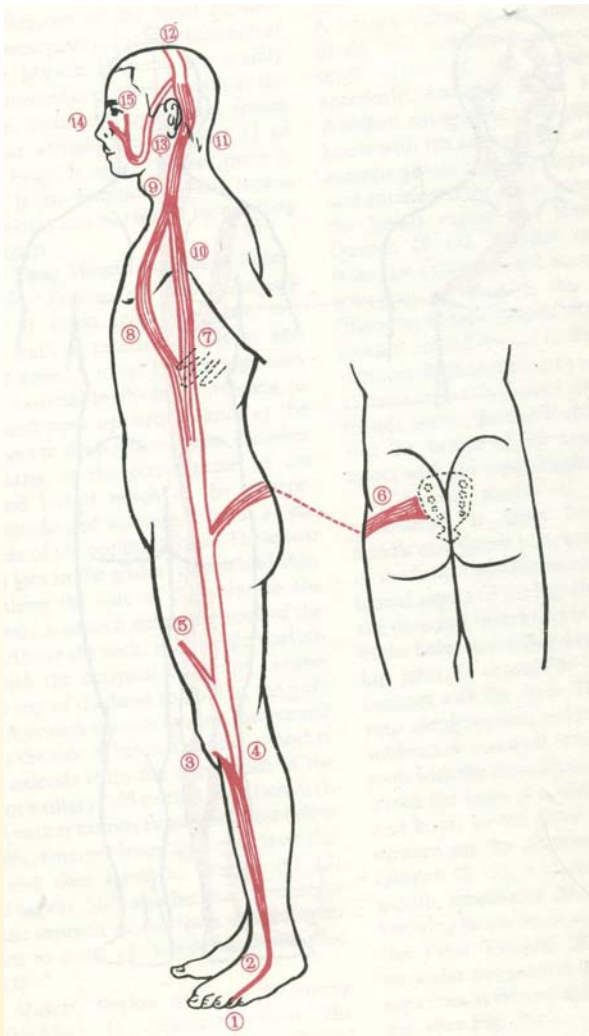


Figure 2 The Gallbladder Jing Jin Pathway

4. The Gallbladder Jing Jin Pathway

The Pathway begins at the fourth toe and attaches at the external malleolus (1, 2). It ascends along the lateral side of the tibia and attaches to the knee (2, 3). A branch begins at the superior part of the fibula (4) and ascends along the thigh. Next, a sub-branch (5) runs anteriorly attaching above S 32 (Fu Tu, on a line drawn between the lateral border of the patella and the anterior superior iliac spine, in a depression 6 cun above the superior border of the patella.). Another branch (6) runs posteriorly and attaches to the sacrum. The straight branch ascends across the ribs and forks. One sub-branch travels to the breast region (8) and attaches to

S12 (Que Pen, in the supraclavicular fossa, above the superior border of the clavicle, 4 cun lateral to the midline.). The other branch of the fork (7) ascends toward the axilla, crosses the clavicle, passes in front of the Bladder Jing Jin and continues upward behind the ear to the temple (10, 11). It continues upward to the vertex of the head to join the Gallbladder Jing Jin Pathway from the other side of the body (11, 12). Another branch descends from the temple across the cheek and attaches beside the bridge of the nose (13, 14). A sub-branch attaches to the outer canthus (15).

Some symptoms of January Rheumatism (3) are: spasms and paralysis of the fourth toe, spasms of the lateral side of the knee with difficulty in bending the knee; spasms of the popliteal fossa, anterolateral thigh and the sacral area in the lower back; disturbances can cause pain in the lateral abdomen and hypochondriac regions; muscular spasms in the mammillary, supraclavicular fossa and neck regions.

5. The Stomach Jing Jin Pathway

The Pathway, Fig. 3, starts from the second, third and fourth toes and attaches at the dorsum of the foot and ascends along the lateral aspect of the leg and forks.

One branch disperses along the tibia, and then attaches at the lateral aspect of the knee (1, 2, 3). Ascending, it attaches at the hip joint (4) and extends to the lower ribs to connect with the spine (4, 5).

The other branch runs along the tibia and attaches at the knee, where it forks (6).

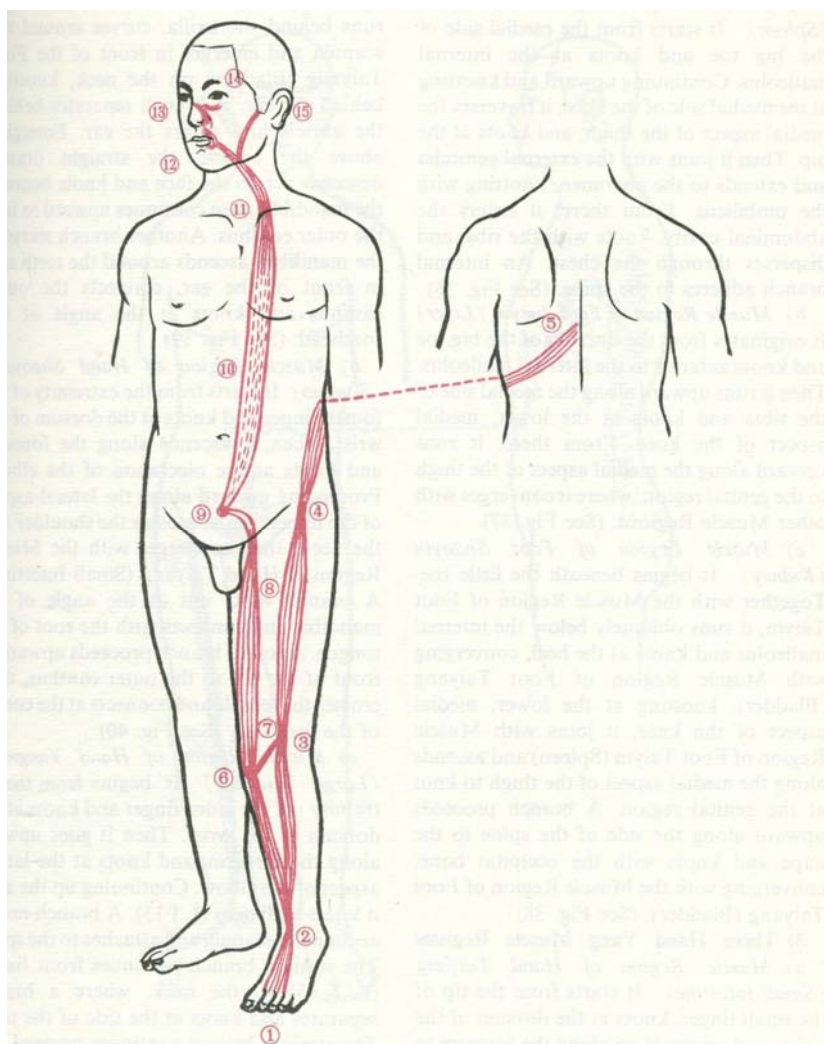
One sub-branch (7) connects with the fibula and joins the Gallbladder Meridian.

The other branch ascends from the knee ascends the thigh and attaches in the pelvic region (6, 8, 9). Dispersing upwards on the abdomen and attaching at S 12 (Que Pen) (9, 10, 11), it extends to the neck and forks (12).

One branch extends to the mouth, meeting the side of the nose and attaching below the nose (12, 13). Above, it joins the Bladder Meridian to form a muscular net around the eye.

The other branch separates at the jaw and attaches in front of the ear (15).

Some symptoms of March Rheumatism (3) are: spasms of the third toe, the foot can feel hard and have jumping sensations, swollen anterior upper thigh, spasms of the rectus femoris, scrotal swelling, spasms of the abdomen extending to the supra-clavicular fossa and cheek; sudden misalignment of the upper and lower jaws.



Marty Eisen, PhD, is a retired scientist, who constructed mathematical models in medicine. He has studied and taught Yoga, Judo, Shotokan Karate, Aikido, Qigong, Praying Mantis Kung Fu, and Tai Chi. Dr. Eisen studied Chinese Medicine through apprenticeships and correspondence courses. His new Amazon Kindle and hard copy books “Healthy Exercise for Seniors and Non-Athletes” describes classical Yoga, Tai Chi and Qigong to encourage practitioners to learn more about these arts. For more information about Dr. Eisen please visit <http://kungfutaichiqigong.com>

How to Relax Your Feet to Improve Your Martial and Healing Arts

By Raven Cohan

Arches and the entire foot are improved not by tightening feet, but by relaxing them. The challenge is that most people need to learn how to be very specific about concentrating on the placement of nine points of the feet. (In Chinese understandings nine is a very important and empowered number. The nine points include: the heel, the the outer edge, the two balls and the five toes.)



There is the big ball of your foot that is under the big and second toe. The small ball is under the rest of the toes. Touch and even massage, those areas with your finger tips and you will learn that the big ball FEELS stronger than the other, despite the fact that the area it covers is not as broad as the small ball. You might simply sit on a chair with your feet flat on the floor, to enable relaxing your legs. If you're short, put some blocks or books at an even height under your feet and at the level where your knees are across from your hip joints. Place your feet down lightly as if into warm, damp cement where you hope to make a print into which every toe revealed is elongated fully.



Before you may stand, place all nine points of the two feet on the floor. The best surface is wooden. Tiles tend to be too cool, but they will have to do. Rugs are too soft. Sand and lawns are uneven and hide your toes. Walk and focus on opening each toe on to the surface only after placing the heel, big balls and toes, through to the outer edge. Please don't look down. Look straight ahead. My observations show me that many students cannot do that well, perhaps for months and even a year. Before you try any walking exercise, you do well to spend a good amount of time ONLY stretching your toes apart from each other. Then you can go on through the following numbered points:

1. As you begin to place the heel, big ball and outer edge, separate your toes as well as you now can. On many people, the smaller toes want to be lazy. All your toes are spread and separated to point up away from the surface. Be patient. Hurry might disappointment you with results that might not be the best just yet.
2. Once you are well able to place down your big toe after it's ball underneath it and the small ball, add in placing the second, third, fourth and

pinky consecutively. (If your toes feel as if they are glued together you'll need to practice separating them for a long time. Ten to fifteen minutes a day and perhaps quite more is going to produce results. Close and open them like spokes of an old fashioned hand-held fan. Do that sitting in a chair. Eventually you begin to feel that the toes can separate one at a time. Please practice.) Simply believe that you are doing a renovation of unused property. That's true. You have never used your toes well, because normally people just don't know they need improvement.

3. As you continue on the same foot after having placed the nine points, one by one you won't be the first who might need to slow down and just do as well as you can. Keep encouraging yourself to continue stretching the distances between the toes.

4. Next, work with the placement of the Big toe awhile, over and over again. Then at last, (maybe after two to four weeks of daily practice...) you might begin actually walking in that way. After you have practiced enough you can begin to feel that your toes are being sunk into damp cement. Stay bare-footed. If you were to see your footprints as you do on a shore of a beach, all of your toes would seem more elongated than most other, average prints. In the summer, take advantage of looking at people's toes in their sandals, if you have no beach nearby. An estimate of how many people crunch up their toes might be as much as 90% of average people. Is it because so many of us are greatly stressed out? We all can break that habit with healthy practice.



As you finish placing those points, bend your knee and commit fully with your weight. Trust that you are supported by your nine energy bodies down in mother earth. Make certain the knee bends over the arch, (no more and no less.) Mother Earth offers you her gravity for free. Let her hold you up, and let go of as many



muscles as you can. Trust her.

Many people can be so tense when they walk they wind up saying this lie to themselves: "I DON'T HAVE ANY BALANCE." No person need fall into such a 'monkey mind' belief. Just enable yourself to slow down and learn to walk better.



Raven Cohan enjoys writing about the Tao practices she loves to do and teach, (as a certified, Senior Instructor of Universal Healing Tao of Grand Master Mantak Chia.) She has written dozens of published articles and has been working eleven years on a book and keeps hoping she will finish it soon. She teaches in Hollywood, in S. Florida. Come visit.

See www.taoTLC.com

Raven's upcoming book, will have many more detailed exercises. This article will be part of it. Look at her website at <http://www.taoTLC.com> for news of its publishing.

Renga

By Rene Navarro and Nadine Sarreal
October 1999-April 2000

Traditional renga was a group activity in which each participant displayed his wit by spontaneously composing a poem in response to the poem that came before; the more interesting the relationship between the two poems the more impressive the poet's ability. [Wikipedia]

(1)

The black bear has upset the garbage bin again:
like a thief it came, like a ghost it went.

(2)

Wooden clapper, metal tubes: still and silent
Until the wind blows night song through them.

(3)

With the winter wind blowing, the pipes shake like
bones
in the dark, as I listen to the footfalls of an invisible
beast.

(4)

Damp earth soaks up his hot retreat;
All is whispered, but this memory of sound.

(5)

Memory is all we keep -- of fear and love and pain.
The keepsake echo earth, lake and woods retain.

(6)

By the edge of the water, a yellow bird, black beaked,
Perches, waiting, head tilted at the dawn breaking over-
head.

(7)

Yellow, golden bird: bright harbinger of light:
Your song brings the sun out of the clouds.

(9)

It is an ancient trout: yellow, green, red, and blue,
Its sinuous body rainbowing colors in the dawn sun.

(10)

He darts beneath a lotus leaf and nibbles on the stem;
Light, dark, light, pass his calm unblinking eyes

(11)

Above the waters of the bluegreen mountain lake a blue
heron
rising: its flight hardly rippling the surface dappled with
light.

(12)

Into the thin air, he, swift and soundless, bears a message
To the emperor of the high wind: green growing blue sky.

(13)

His wings lift him above the pines and the oaks and maples
In magical ascension: his body dissolving in the autumn sun.

(14)

At a certain height, a heron forgets he is bird apart from non-
bird;
He stretches his stick legs back and believes he is running.

(15)

A most difficult thing but God does that, too, sometimes:
runs instead of flies just to feel how it is to be a mere hu-
man.



(16)

God, heron, lake fish, unseen beast, black
bear in the bin: merging.
I remember this whole piece solitude when
all beings come together.

(17)

Last night, in the halo of headlights, two deer
nibbling the grass.
Today, hunters wearing camouflage are
sneaking into the woods.

(18)

They smell of metal and fire, woolen caps
covering their heads;
Orange feelings leak from their eyes and
they laugh at themselves.

(19)

I wondered what happened to the deer that
nibble at the grass
Or to the mythic bear who kept upending
the garbage bin for food?

(20)

What do they make of us, two-legged crea-
tures who smell of fear?
The deer now hanging over a mantle, and
the bear, a rug on the floor?

(21)

I see Isabel walking on the shore of the mist-
ed lake, all 28 pounds of her,
Hands clasped behind her, eyes staring at
birds shrieking in the distance.

(22)

When we see what exists, and we verify with our
senses what is
Sometimes our minds slip back and look for what
was, what has been lost.

(23)

It is a human trait, this journey back and forth, from
the future to the past,
from the past to the future and the elusive present:
what's there to salvage?

(24)

The matter of proportion and the issue of timing,
these weigh most
in action and inaction. When to move and how far?

(25)

I look up and there's a crescent moon in the sky,
I look within and the same moon shines in the dark.

(26)

The white of that moon against the darkness within
Presses away my hungers and cools my blood.

(27)

A woman who, in silence, quenches the thirst of the
heart,
And soothes the anguish of the lonely search for the
deep life.

(27a)

Beneath the darkness a quiet river flows
spinning into the navel of the granite rock.

(28)

Eyesight failing, so turn within where the view is a
partial mirror
Of the path before you, a squirrel, nervous, and the
green green iguana.

(29)

Close to the heart of stillness where the senses cannot
go,
the pathways disappear and a whole universe pulses
with life.

(30)

From the smallest and emptiest room of thought can
burst
Open strength and courage to last a lifetime of strug-
gle.

(31)

Strength and courage, as small as the mustard seed of
faith,
that spark fire as they encounter life's dark granite
rock.

(32)

A pile of dried leaves stirs in the breath of wind,
changes shape
When each leaf settles again, it has lost its beginning
place.

(33)

What was the face we had in the beginning, before
there was an I?
What was the shape of the leaf before it drifted in
the autumn wind?

(34)

Pin a moment down, wrestle from it its truth and
watch,
As you catch your breath, the shapes of fact shift
and change.

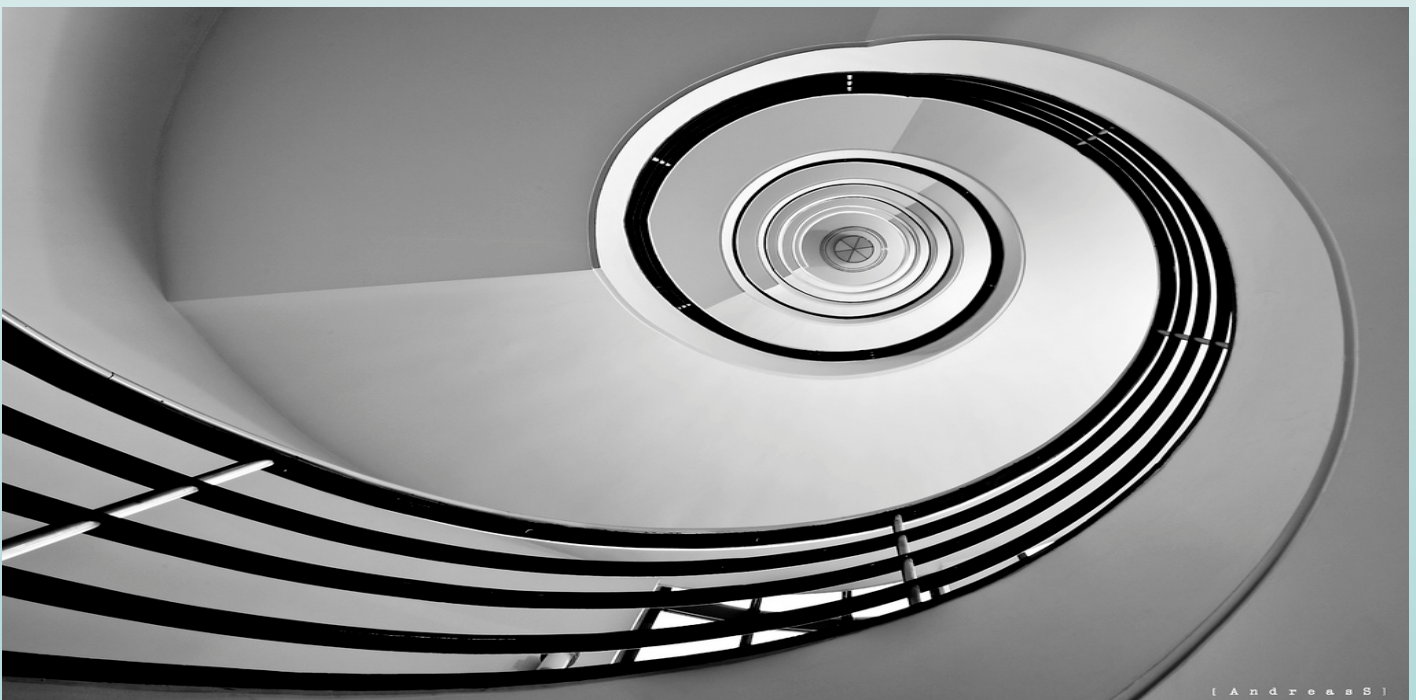
(35)

The chimes are quiet at dusk, the breeze is still
like the woods.
It's the silence of flux, the moment before any-
thing stirs on earth.

(36)

Time, not a circle, but a spiral, moving up and
around an axis
So that tomorrow, we will meet again.

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Daoist Web of Power

By Dr Dennis Alexander

Have you ever wondered about our connection to The Universal Life Force as Daoists? Think no more, here it is: "The Web Of Power."

There are steps to connecting to the Divine, we gather Earth energy and Heavenly energy and bring them down the front of our bodies, then repeat this mantra bringing the energy down the backs of our bodies and also down the center of our bodies flowing through our Baihui down our Taji Pole and into our Lower Dantian. We connect Divine Energy to fill our Shen so that we might work with Touch, Breath, Hand and Name of the Divine, we fill our Qi so that the room is filled with Divine Energy and we fill our Jing with Divine energy so that we will work with Divine Energy all this day.

Now, here is the juicy part. In the 1940's there was a Polygraph operator in Chicago named Frank who had a slow day and decided to run a small experiment on a large Diefenbachia plant. He connected the electrodes to a leaf and watched the needle lay still on the moving paper, nothing happened. "I know this plant is living and thus should register some sign of active life," he thought. Then, "I know, my secretary smokes, I'll get a match and burn the leaf." When he did, the needle jumped all over the paper! "Oh my gosh! It is registering!" He decided to write a bio-abstract on his discovery and it was published in the Polygraph Press Magazine.

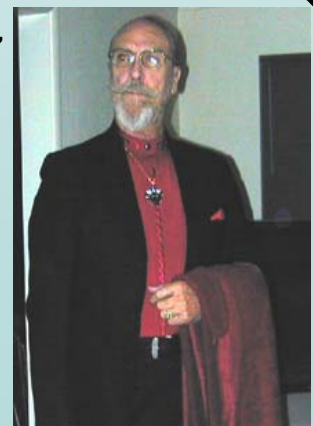


David, a Polygraph Operator in Los Angeles read the article and decided he would try the same experiment. However, much to dismay, he got no reaction from his plant. He called Frank and told him what he had done, and how he followed Frank's directions in the abstract to the letter. "Tell me David, did you intend to burn the plant?" Frank asked. "Well, no." David replied. "That may have been the issue," suggested Frank. Now we all believe intention is the message here. **Wrong!** Frank **thought** "I will burn the leaf," and the needle jumped. The plant read his mind!



Now, consider this if you connect with a tree, a bush, a blade of grass, and request its aid in working or healing, you may be surprised to know that your power has increased. Each plant is connected to the plant next to it, and to every other plant, and to every plant on this Green Planet. How many Green Planets do you think there

Dr. Dennis Alexander, DMQ is an Oncologist, teaching and practicing medicine in St. Petersburg Florida, he is also a Usui, Karuna and Shamballa Reiki Master, and is also a Daoist Priest and a Shaman. His practice at the Sentient Temple Inc. is a Natural Medicine and Medical Qigong along with Nutrition. He can be found at www.alexanderhealing.com



The Journey and Its Goal in Women's Religions

by Brian Griffith



In the Middle East, ancient deities were usually portrayed as superhuman kings, whose instructions to mortals were like a ruler's commands, given in books of holy law. The main practice of these religions was to fully obey the laws. That was one story of life's meaning. And China had its own versions of this tale, with a Jade Emperor in the sky, his appointed ruler on earth, Confucius as a prophet of heaven's will, and a priestly bureaucracy to enforce the holy law.

But most goddesses of China have been saint-like or guru-like figures. They were "masters" who attained some sort of enlightenment, taught groups of friends, and were reported returning in spirit after they died. To their devotees, these women were perfected beings. But since their followers could learn what the teachers taught, most goddesses were examples to be learned from, not eternally superior beings to be obeyed. The lives of most divine women were not just images of perfected womanhood, but biographies of goddesses in the making. The boundary lines between "mortal and immortal" or

human and divine" were permeable. People "were all these things at once. In a sense, any person might become a deity. As Judith Simmer-Brown described the dakini goddesses of Tibet, "She may appear in humble or ordinary form as a shopkeeper, a wife or sister, or a decrepit or diseased hag. If she reveals herself, if she is recognized, she has tremendous ability to point out obstacles, reveal new dimensions, or awaken spiritual potential." Such divine women appeared, or did not appear, seemingly at random



over the course of Chinese history. The authorities tried to control their people's loyalties. They tried to tell the villagers which leaders to follow. But nobody managed to control who the people considered holy.

In woman-friendly traditions, people commonly picture their deities as ultimate parents, teachers, or friends—not as kings, governors, or lords. Accordingly, most goddess cults have flourished among common people, not the dominant classes. They have seldom sought or gained official status as cults of state. Their goddesses are seldom pictured as high officials in a heavenly government. Female religious leaders have often been popular, but rarely controlled big organizations. Their authority has come from their personal qualities, not from any position of rank or office. Their legends commonly underline this.

In general, goddess religions grow out of women's experience, including mothers' experience. But the results of spiritual creativity are impossible to predict. As David Kinsley said, "Some goddesses have nothing to do with motherhood, fertility, or the earth. Others play traditional male roles and often seem to take delight in violating roles that are associated with women in the culture where they are

revered. Some goddesses ... provide paradigms for female subordination to males." So it's true that China's goddesses are extremely diverse. But still their cults tend to share certain values. They usually assume a reverence for life, and for the power to conceive or nurture it. They commonly take this literally female power as the greatest power of all. As the *Dao De Jing* put it, "To beget, to nourish / To beget but not to claim / To achieve but not to cherish / To be leader but not master— / This is called the Mystic Virtue" (Stanza 10).

Of course these values are not unique to Chinese goddess cults. They are common among aboriginal cultures around the world. Probably they are the values of China's own first cultures. According to traditional myths, there was a time in the distant past when such values prevailed. And the myths predict they will prevail again.



Brian Griffith is an independent historian who's interested in culture wars and cultural creativity. So far he's written four books. *The Gardens of Their Dreams: Desertification and Culture in World History* examines how environmental degradation has affected society across the center of the Old World from ancient times forward. *Correcting Jesus: 2000 Years of Changing the Story* and *Different Visions of Love: Partnership and Dominator Cultures in Christian History* reflect on the culture wars that have raged within Christianity from the religion's beginning down to the present. *A Galaxy of Immortal Women: The Yin Side of Chinese Civilization* explores the alternative traditions and religions of Chinese women, which offer the world a powerful vision for partnership, health, and spirituality. He lives in a multicultural marriage in the multicultural hub of Toronto.



Mind-Body Medicine Research Update

*Compiled by
Kevin W Chen, Ph.D.*

Mindfulness-based stress reduction for healthy individuals: A meta-analysis.

J Psychosom Res. 2015 Mar 20. By Khoury B, Sharma M, Rush SE, Fournier C.

BACKGROUND: An increasing number of mindfulness-based stress reduction (MBSR) studies are being conducted with nonclinical populations, but very little is known about their effectiveness.

OBJECTIVE: To evaluate the efficacy, mechanisms of actions, and moderators of MBSR for nonclinical populations.

DATA SOURCES: A systematic review of studies published in English journals in Medline, CINAHL or Alt HealthWatch from the first available date until September 19, 2014.

STUDY SELECTION: Any quantitative study that used MBSR as an intervention, that was conducted with healthy adults, and that investigated stress or anxiety.

RESULTS: A total of 29 studies (n=2668) were included. Effect-size estimates suggested that MBSR is moderately effective in pre-post analyses (n=26; Hedge's $g=.55$; 95% CI [.44, .66],

$p<.00001$) and in between group analyses (n=18; Hedge's $g=.53$; 95% CI [.41, .64], $p<.00001$). The obtained results were maintained at an average of 19 weeks of follow-up. Results suggested large effects on stress, moderate effects on anxiety, depression, distress, and quality of life, and small effects on burnout. When combined, changes in mindfulness and compassion measures correlated with changes in clinical measures at post-treatment and at follow-up. However, heterogeneity was high, probably due to differences in the study design, the implemented protocol, and the assessed outcomes.

CONCLUSIONS: MBSR is moderately effective in reducing stress, depression, anxiety and distress and in ameliorating the quality of life of healthy individuals; however, more research is warranted to identify the most effective elements of MBSR.

Qigong for hypertension: a systematic review. Medicine (Baltimore). 2015 Jan;94(1):e352. By Xiong X, Wang P, Li X, Zhang Y.

The purpose of this review was to evaluate the efficacy and safety of qigong for hypertension. A

systematic literature search was performed in 7 databases from their respective inceptions until April 2014, including the Cochrane Library, EM-BASE, PubMed, Chinese Scientific Journal Database, Chinese Biomedical Literature Database, Wanfang database, and Chinese National Knowledge Infrastructure. Randomized controlled trials of qigong as either monotherapy or



adjunctive therapy with antihypertensive drugs versus no intervention, exercise, or antihypertensive drugs for hypertension were identified. The risk of bias was assessed using the tool described in Cochrane Handbook for Systematic Review of Interventions, version 5.1.0. Twenty trials containing 2349 hypertensive patients were included in the meta-analysis. The risk of bias was generally high. Compared with no intervention, qigong significantly reduced systolic blood pressure (SBP) (weighted mean difference [WMD]= -17.40 mm Hg, 95% confidence interval [CI] -21.06

to -13.74, $P < 0.00001$) and diastolic blood pressure (DBP) (WMD= -10.15 mm Hg, 95% CI -13.99 to -6.30, $P < 0.00001$). Qigong was inferior to exercise in decreasing SBP (WMD= 6.51 mm Hg, 95% CI 2.81 to 10.21, $P = 0.0006$), but no significant difference between the effects of qigong and exercise on DBP (WMD= 0.67 mm Hg, 95% CI -1.39 to 2.73, $P = 0.52$) was identified. Compared with antihypertensive drugs, qigong produced a clinically meaningful but not statistically significant reduction in SBP (WMD= -7.91 mm Hg, 95% CI -16.81 to 1.00, $P = 0.08$), but appeared to be more effective in lowering DBP (WMD= -6.08 mm Hg, 95% CI -9.58 to -2.58, $P = 0.0007$). Qigong plus antihypertensive drugs significantly lowered both SBP (WMD= -11.99 mm Hg, 95% CI -15.59 to -8.39, $P < 0.00001$) and DBP (WMD= -5.28 mm Hg, 95% CI, -8.13 to -2.42, $P = 0.0003$) compared with antihypertensive drugs alone. No serious adverse events were reported. The meta-analysis suggests that qigong is an effective therapy for hypertension. However, more rigorously designed randomized controlled trials with long-term follow-up focusing on hard clinical outcomes are required to confirm the results.

Qigong exercise alleviates fatigue, anxiety, and depressive symptoms, improves sleep quality, and shortens sleep latency in persons with chronic fatigue syndrome-like illness.

Evid Based Complement Alternat Med. 2014; 2014:106048. By Chan JS, Ho RT, Chung KF, et al. Objectives. To evaluate the effectiveness of Baduanjin Qigong exercise on sleep, fatigue, anxiety, and depressive symptoms in chronic fatigue syndrome- (CFS-) like illness and to determine the dose-response relationship. Methods. One hundred fifty participants with CFS-like illness (mean age = 39.0, SD = 7.9) were randomly assigned to Qigong and waitlist. Sixteen 1.5-hour Qigong lessons were arranged over 9 consecutive weeks. Pittsburgh Sleep Quality Index (PSQI), Chalder Fatigue Scale (ChFS), and Hospital Anxiety and Depression Scale (HADS) were assessed at baseline, immediate posttreatment, and 3-month posttreatment. The amount of Qigong self-practice was assessed by self-report. Results. Repeated measures analyses of covariance showed

a marginally nonsignificant ($P = 0.064$) group by time interaction in the PSQI total score, but it was significant for the "subjective sleep quality" and "sleep latency" items, favoring Qigong exercise. Improvement in "subjective sleep quality" was maintained at 3-month posttreatment. Significant group by time interaction was also detected for the ChFS and HADS anxiety and depression scores. The number of Qigong lessons attended and the amount of Qigong self-practice were significantly associated with sleep, fatigue, anxiety, and depressive symptom improvement. Conclusion. Baduanjin Qigong was an efficacious and acceptable treatment for sleep disturbance in CFS-like illness.

<http://www.hindawi.com/journals/ecam/2014/106048/>

The effects of a 6-month Tai Chi Qigong training program on temporomandibular, cervical, and shoulder joint mobility and sleep problems in nasopharyngeal cancer survivors. Integr Cancer Ther. 2015 Jan;14(1):16-25. By Fong SS, Ng SS, Lee HW, et al.

INTRODUCTION: Nasopharyngeal cancer (NPC) survivors often sustain head-neck-shoulder impairments from conventional treatments, which could disturb sleep. This novel study aimed to examine the efficacy of Tai Chi (TC) Qigong in optimizing temporomandibular joint (TMJ), cervical, and shoulder joint mobility and reducing sleep problems in NPC survivors.

METHODS: Fifty-two NPC survivors participated in the study. The experimental group ($n = 25$) received 6 months of TC Qigong training (1.5 h/session; 4 sessions/wk including self-practice) while the control group ($n = 27$) received no training. Cervical side flexion and rotation, shoulder flexion and horizontal flexion range of motion (ROM), mouth opening capacity (interincisor distance), and sleep problems (Medical Outcomes Study Sleep Scale) were assessed at baseline, mid-intervention (3 months), immediately after TC Qigong training, and at 6-month follow-up.

RESULTS: Intention-to-treat analysis revealed



improvement in cervical side flexion ROM only ($P < .008$) and unchanged shoulder and TMJ mobility ($P > .008$) after the TC Qigong training. Deterioration was observed in shoulder flexion ROM and mouth opening capacity in the no-training controls over time ($P < .008$). Sleep problems also decreased in the TC Qigong group ($P < .008$), and this effect was most profound during the follow-up period. In addition, improvement in cervical side flexion ROM was associated with a reduction in sleep problems in the experimental group after TC Qigong training ($P < .05$).

CONCLUSIONS: The 6-month TC Qigong intervention improved neck mobility, maintained TMJ and shoulder joint mobility, and reduced sleep problems for NPC survivors. TC Qigong could be an effective nonpharmacological intervention for managing progressive trismus, chronic neck and shoulder hypomobility, and reducing sleep problems among NPC survivors.

<http://ict.sagepub.com/content/14/1/16.long>

The Kuala Lumpur Qigong trial for women in the cancer survivorship phase-efficacy of a three-arm RCT to improve QOL. Asian Pac J Cancer Prev. 2014;15(19):8127-34. By Loh SY, Lee SY, Murray L.

BACKGROUND: Qigong is highly favoured among

Asian breast cancer survivors for enhancing health. This study examined the hypothesis that quality of life (QoL) in the Qigong group is better than the placebo (aerobic) or usual care group.

MATERIALS AND METHODS: A total of 197 participants were randomly assigned to either the 8-week Kuala Lumpur Qigong Trial or control groups in 2010-2011. Measurement taken at baseline and post- intervention included QoL, distress and fatigue. Analysis of covariance (ANCOVA) and Kruskal Wallis were used to examine for differences between groups in the measurements.

RESULTS: There were 95 consenting participants in this 8week trial. The adherence rates were 63% for Qigong and 65% for the placebo group. The Qigong group showed significant marginal improvement in Quality of life scores compared to placebo (mean difference=7.3 unit; $p=0.036$), compared to usual care (mean difference=6.7 unit; $p=0.048$) on Functional Assessment Cancer Therapy-Breast measure. There were no significant changes between the placebo and usual care groups in fatigue or distress at post intervention (8-week).

CONCLUSIONS: Cancer survivors who participated in the Qigong intervention showed slightly better QOL. Follow up studies are greatly needed to evaluate which subgroups may best benefit from Qigong. With a steep rise of cancer survivors, there is an urgent need to explore and engage more cultural means of physical activity to fight side effects of treatment and for cancer control in developing countries.



Effects of yoga on brain waves and structural activation: A review. Complement Ther Clin Pract. 2015 Mar 9. By Desai R, Tailor A, Bhatt T.

Previous research has shown the vast mental and physical health benefits associated with yoga. Yoga practice can be divided into subcategories that include posture-holding exercise (asana), breathing (pranayama, Kriya), and meditation (Sahaj) practice. Studies measuring mental health outcomes have shown decreases in anxiety, and increases in cognitive performance after yoga interventions. Similar studies have also shown cognitive advantages amongst yoga practitioners versus non-practitioners. The mental health and cognitive benefits of yoga are evident, but the physiological and structural changes in the brain that lead to this remain a topic that lacks consensus. Therefore, the purpose of this study was to examine and review existing literature on the effects of yoga on brain waves and structural changes and activation. After a narrowed search through a set of specific inclusion and exclusion criteria, 15 articles were used in this review. It was concluded that breathing, meditation, and posture-based yoga increased overall brain wave activity. Increases in gray matter along with increases in amygdala and frontal cortex activation were evident after a yoga intervention. Yoga practice may be an effective adjunctive treatment for a clinical and healthy aging population. Further research can examine the effects of specific branches of yoga on a designated clinical population.

<http://www.sciencedirect.com/science/article/pii/S1744388115000110>

A pilot study: mindfulness meditation intervention in COPD. Int J Chron Obstruct Pulmon Dis. 2015 Mar 2;10:445-54. By Chan RR, Giardino N, Larson JL.

Living well with chronic obstructive pulmonary disease (COPD) requires people to manage disease-related symptoms in order to participate in activities of daily living. Mindfulness practice is an intervention that has been shown to reduce symptoms of chronic disease and improve accurate symptom assessment, both of which could result in improved disease management and increased wellness for people with COPD. A ran-

domized controlled trial was conducted to investigate an 8-week mindful meditation intervention program tailored for the COPD population and explore the use of breathing timing parameters as a possible physiological measure of meditation uptake. Results demonstrated that those randomized to the mindful meditation intervention group (N=19) had a significant increase in respiratory rate over time as compared to those randomized to the wait-list group (N=22) ($P=0.045$). It was also found that the mindful meditation intervention group demonstrated a significant decrease in level of mindfulness over time as compared to the wait-list group ($P=0.023$). When examining participants from the mindful meditation intervention who had completed six or more classes, it was found that respiratory rate did not significantly increase in comparison to the wait-list group. Furthermore, those who completed six or more classes (N=12) demonstrated significant improvement in emotional function in comparison to the wait-list group ($P=0.032$) even though their level of mindfulness did not improve. This study identifies that there may be a complex relationship between breathing parameters, emotion, and mindfulness in the COPD population. The results describe good feasibility and acceptability for meditation interventions in the COPD population.

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4354397/>

Yoga and meditation for menopausal symptoms in breast cancer survivors-A randomized controlled trial. Cancer. 2015 Mar 4. doi: 10.1002/cncr.29330 by Cramer H, Rabsilber S, Lauche R, Kümmel S, Dobos G.

BACKGROUND: Breast cancer survivors have only very limited treatment options for menopausal symptoms. The objective of this trial was to evaluate the effects of a 12-week traditional Hatha yoga and meditation intervention on menopausal symptoms in breast cancer survivors.

METHODS: Patients were randomly assigned either to a 12-week yoga and meditation interven-

tion or to usual care. The primary outcome measure was total menopausal symptoms (Menopause Rating Scale [MRS] total score). Secondary outcome measures included MRS subscales, quality of life (Functional Assessment of Cancer Therapy-Breast), fatigue (Functional Assessment of Chronic Illness Therapy-Fatigue), depression, and anxiety (Hospital Anxiety and Depression Scale). Outcomes were assessed at week 12 and week 24 after randomization.

RESULTS: In total, 40 women (mean age \pm standard deviation, 49.2 ± 5.9 years) were randomized to yoga ($n = 19$) or to usual care ($n = 21$). Women in the yoga group reported significantly lower total menopausal symptoms compared with the usual care group at week 12 (mean difference, -5.6 ; 95% confidence interval, -9.2 to -1.9 ; $P = .004$) and at week 24 (mean difference, -4.5 ; 95% confidence interval, -8.3 to -0.7 ; $P = .023$). At week 12, the yoga group reported less somatovegetative, psychological, and urogenital menopausal symptoms; less fatigue; and improved quality of life (all $P < .05$). At week 24, all effects persisted except for psychological menopausal symptoms. Short-term effects on menopausal symptoms remained significant when only women who were receiving antiestrogen medication ($n = 36$) were analyzed. Six minor adverse events occurred in each group.

CONCLUSIONS: Yoga combined with meditation can be considered a safe and effective complementary intervention for menopausal symptoms in breast cancer survivors. The effects seem to persist for at least 3 months.



Meditation Interventions for Chronic Disease Populations: A Systematic Review.

J Holist Nurs. 2015 Mar 2. [Epub ahead of print] by Chan RR, Larson JL.

The rapidly growing body of research regarding the use of meditation interventions in chronic disease presents an opportunity to compare out-



comes based on intervention content. For this review, meditation interventions were described as those interventions delivered to persons with chronic disease where sitting meditation was the main or only content of the intervention with or without the addition of mindful movement. This systematic review identified 45 individual research studies that examined meditations effect on levels of anxiety, depression, and chronic disease symptoms in persons with chronic disease. Individual studies were assessed based on interventional content, the consistency with which interventions were applied, and the research quality. This study identified seven categories of meditation interventions based on the meditation skills and mindful movement practices that were included in the intervention. Overall, half of the interventions had clearly defined and specific meditation interventions (25/45) and half of the studies were conducted using randomized control trials (24/45).

Tai chi chuan exercise for patients with breast cancer: a systematic review and meta-analysis. Evid Based Complement Alternat Med. 2015;2015:535237. By Pan Y, Yang K, Shi X, Liang H, Zhang F, Lv Q.

Objective: Tai Chi Chuan (TCC) is a form of aerobic exercise that may be an effective therapy for improving psychosomatic capacity among breast cancer survivors. This meta-analysis analyzed the available randomized controlled trials (RCTs) on the effects of TCC in relieving treatment-related side effects and quality of life in women with breast cancer. **Methods.** RCTs were searched in PubMed, Embase, Web of Science, and Cochrane Library through April 2014. Data were analyzed on pathology (pain, interleukin-6, and insulin-like growth factor 1), physical capacity (handgrip, limb physical fitness, and BMI), and well-being (physical, social, emotional, and general quality of life). **Results.** Nine RCTs, including a total of 322 breast cancer patients, were examined. Compared with control therapies, the pooled results suggested that TCC showed significant effects in improving handgrip dynamometer strength, limb elbow flexion (elbow extension, abduction, and horizontal adduction). No significant differences were observed in pain, interleukin-6, insulin-like growth factor, BMI, physical well-being, social or emotional well-being, or general health-related quality of life. **Conclusion.** The short-term effects of TCC may have potential benefits in upper limb functional mobility in patients with breast cancer. Additional randomized controlled trials with longer follow-up are needed to provide more reliable evidence.

<http://www.hindawi.com/journals/ecam/2015/535237/>

The effects of tai chi in centrally obese adults with depression symptoms. Evid Based Complement Alternat Med. 2015;2015:879712. By Liu X, Vitetta L, Kostner K et al. .

This study examined the effects of Tai Chi, a low-impact mind-body movement therapy, on severity of depression, anxiety, and stress symptoms in centrally obese people with elevated depression symptoms. In total, 213 participants were randomized to a 24-week Tai Chi intervention program or a wait-list control group. Assessments were conducted at baseline and 12 and 24 weeks. Outcomes were severity of depression, anxiety, and stress symptoms, leg strength, central obesity, and other measures of metabolic symptom.

There were statistically significant between-group differences in favor of the Tai Chi group in depression (mean difference = -5.6 units, $P < 0.001$), anxiety (-2.3 units, $P < 0.01$), and stress (-3.6 units, $P < 0.001$) symptom scores and leg strength (1.1 units, $P < 0.001$) at 12 weeks. These changes were further improved or maintained in the Tai Chi group relative to the control group during the second 12 weeks of follow-up. Tai Chi appears to be beneficial for reducing severity of depression, anxiety, and stress and leg strength in centrally obese people with depression symptoms. More studies with longer follow-up are needed to confirm the findings. This trial is registered with ACTRN12613000010796.

<http://www.hindawi.com/journals/ecam/2015/879712/>

A Meta-Analysis on the Efficacy of Tai Chi in Patients with Parkinson's Disease between 2008 and 2014. Evid Based Complement Alternat Med. 2015;2015:593263. By Zhou J, Yin T, Gao Q, Yang XC.

Objective. The purpose of this systematic review is to evaluate the evidence on the effect of Tai Chi for Parkinson's disease (PD). **Methods.** Six electronic databases up to June 2014 were searched. The methodological quality was assessed with PEDro scale. Standardised mean difference and 95% confidence intervals of random-effects model were calculated. **Results.** Nine studies were included in our review. The aggregated results are in favor of Tai Chi on improving motor function ($P = 0.002$) and balance ($P < 0.00001$) in patients with PD. However, there is no sufficient evidence to support or refute the value of Tai Chi on improving gait velocity ($P = 0.11$), stride length ($P = 0.21$), or quality of life ($P = 0.40$). And there is no valid evidence in follow-up effects of Tai Chi for PD. **Conclusion.** The current results suggest that Tai Chi can significantly improve the motor function and balance in patients with PD, but there is indeed not enough evidence to conclude that Tai Chi is effective for PD because of the small treatment effect, methodological flaws of eligible stud-

ies, and insufficient follow-up. Consequently, high-quality studies with long follow-up are warranted to confirm current beneficial findings.

<http://www.hindawi.com/journals/ecam/2015/593263/>

Effects of therapeutic Tai Chi on balance, gait, and quality of life in chronic stroke patients.

Int J Rehabil Res. 2015 Jan 14. By Kim H, Kim YL, Lee SM.

The aim of this study was to analyze the effects of therapeutic Tai Chi on balance, gait, and quality of life in chronic stroke patients. Twenty-two inpatients diagnosed with stroke were divided randomly into two groups: one treated with both general physical therapy and Tai Chi exercise (11 patients) and one treated with only general physical therapy (11 patients). Therapeutic Tai Chi included 10 different movements and was performed for 60 min, twice per week, for 6 weeks. Pretest and post-test measurements were recorded for sway length and sway velocity using Gaitview, the functional reach test, the dynamic gait index, the 10-m walking test, the timed up-and-go test, and SF-36 survey. Both the Tai Chi group and the control group showed a significant improvement in sway length and sway velocity, and the Tai Chi group showed greater improvement than the control group in degree of variation. In addition, only the Tai Chi group showed a significant result for functional reach test, the dynamic gait index, the 10-m walking test, the timed up-and-go test, and the Tai Chi group improved. In the quality of life, the therapeutic Tai Chi group showed a significant improvement in five items (physical function, pain, vitality, general health, mental health) among eight items in SF-36. This study confirmed that therapeutic Tai Chi influences the balance, gait, and life quality of stroke patients. Therefore, therapeutic Tai Chi can be used as an effective exercise in combination with general physical therapy to improve the balance, gait, and quality of life in stroke patients.

Evidence base of clinical studies on tai chi: a bibliometric analysis. PLoS One. 2015 Mar 16;10(3):e0120655. By Yang GY, Wang LQ, Ren J, et al.



BACKGROUND: The safety and health benefits of Tai Chi mind-body exercise has been documented in a large number of clinical studies focused on specific diseases and health conditions. The objective of this systematic review is to more comprehensively summarize the evidence base of clinical studies of Tai Chi for healthcare.

METHODS AND FINDINGS: We searched for all types of clinical studies on Tai chi in PubMed, the Cochrane Library and four major Chinese electronic databases from their inception to July 2013. Data were analyzed using SPSS17.0 software. A total of 507 studies published between 1958 and 2013 were identified, including 43 (8.3%) systematic reviews of clinical studies, 255 (50.3%) randomized clinical trials, 90 (17.8%) non-randomized controlled clinical studies, 115 (22.7%) case series and 4 (0.8%) case reports. The top 10 diseases/conditions was hypertension, diabetes, osteoarthritis, osteoporosis or osteopenia, breast cancer, heart failure, chronic obstructive pulmonary disease, coronary heart disease, schizophrenia, and depression. Many healthy participants practiced Tai Chi for the purpose of health promotion or preservation. Yang style Tai Chi was the most popular, and Tai Chi was frequently practiced two to three 1-hour sessions per week for 12 weeks. Tai Chi was used alone in more than half of the studies (58.6%), while in other studies Tai Chi was applied in combination with other therapies including medications, health education and other physical therapies. The majority of studies (94.1%) reported positive effects of Tai Chi, 5.1% studies reported uncertain effects and 0.8% studies reported negative effects. No serious adverse events related to

Tai Chi were reported.

CONCLUSIONS: The quantity and evidence base of clinical studies on Tai Chi is substantial. However, there is a wide variation in Tai Chi intervention studied and the reporting of Tai Chi intervention needs to be improved. Further well-designed and reported studies are recommended to confirm the effects of Tai Chi for the frequently reported diseases/conditions.

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4361587/>



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– is an associate professor at the Center for Integrative Medicine, University of Maryland. Dr. Chen was educated in the universities of both China and the United

States, and has years of experience and training in blending eastern and western perspectives, and in the practice of life-nurturing methods. As a long-time practitioner of Qigong Yang Sheng, he is one of the few scientists in the U.S. to have both hands-on knowledge of mind-body practice, and an active research career in mind-body medicine, which is funded through grants by the National Institutes of Health (NIH) and various foundations. Dr. Chen devotes his career and life to the practice of Yang Sheng, and promotion of self-healing and mind-body-spirit integration.

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